Dr. Peter Aldag

Jewry in England: A Thousand-Year History

Volume 4: Early Emancipation Struggles and Jewish Defeat (1714-1753)

Jewry in England: A Thousand-Year History

The volumes of this study:

Volume 1: From the Earliest Years To Expulsion (669-1290)

Volume 2: The Return of the Jews Under Cromwell (1290-1658)

Volume 3: Royal Protectors of the Jews (1658-1714)

Volume 4: Early Emancipation Struggles and Jewish Defeat (1714-1753)

Volume 5: Increasing Influence of the Jews (1754-1830)

Volume 6: Emancipation (1830-1866)

Volume 7: Jewish Domination (1867-1942)

For all front matter see Volume 1.

Volume 4: Contents

The South Sea Bubble

Jews in the Colonies

Jewish Preparations for the First Emancipation Attempt

1753: The Year of Battle

Background on the Original Inspiration for the ‘Jew Bill’

Sampson Gideon, ‘The Pillar of State Credit’

Endemic Corruption

Translator’s Appendix I: Selected Parliamentary Speeches Opposing the ‘Jew Bill’

Translator’s Appendix II: The Duke of Bedford’s 1753 Repeal Debate Speech

Bibliography

The South Sea Bubble

The Guelphs ascended the English throne after the death of Queen Anne in 1714, and the new royal family were initially faced with significant difficulties. However, things looked particularly bleak for them after the collapse of the South Sea Company:

This company had gradually taken over the entire public debt of about £30 million. In return, the government agreed to pay the annual interest on these debts for a limited period of time and, above all – and most importantly – to grant the company extensive trading privileges. Initially the company did great business and its share price rose. Later, however, the public was misled by false rumours and promises of profits, causing the shares to rise from £100 par to £1,000. A fever had gripped England. Nobles and commoners alike threw themselves into this speculative madness.

Suddenly, the directors of the company sold their shares off, which was followed by a crash in the share price. Hundreds, even thousands of lives were destroyed. A major crisis hit the government.

The only way the government could save itself somewhat was by the resignation of its leading man – Charles Spencer, the 3rd Earl of Sunderland – and by punishing the main offenders – the company directors and the Chancellor of the Exchequer, John Aislabie. It is surprising that the Jews took part in the speculation but not in the actual fraud; they apparently sold their shares in a timely manner and thus suffered no damage. The Jewish historian Albert Hyamson says of Jewish participation in the affair:

> The Jews, as a whole, stood aside from the wild speculation of the time, and were among the few whose fortunes passed through the ordeal unimpaired.[1]

However, although some readers might be inclined to infer from Hyamson's careful syntax that no Jewish speculation took place, it is clear that the Jews did speculate, if not wildly. According to the records of the official enquiry set up to investigate the government's role in facilitating the disaster and to discover criminal behaviour that had taken place, Jews were buyers of the shares at prices between £150 to £300.[2]

In his recently published book,[3] Heinz Krieger concludes from the fact that the Jews emerged financially unscathed from the affair as proof that they, together with Robert Walpole, had been behind the market manipulation. However, he has provided absolutely no evidence for his assertion. We ourselves had initially also suspected a Jewish hand in this fraud. However, very detailed investigations have not uncovered any incriminating evidence to indicate this. Neither the records of the official investigation against the guilty nor the almost endless writings of outraged and ruined Englishmen gave us any indication of complicity on the part of the Jews. And this at a particular point in history, when Englishmen would certainly not have held back with their views had they believed the Jews to be involved, there would definitely be some trace of this in the historical record

1 Hyamson: *History*, p. 217. Translator's note: Quotation reproduced verbatim from original source.
2 *Several Reports of the Committee of Secrecy* p. 52 ff.; *Supplement to the Reports*, p. 16 ff.
3 Krieger: p. 49 ff.

were it to be true. Based on the evidence, it is therefore not possible to affirm that there was Jewish involvement, and it is left to the reader to form his or her own opinion in this regard.

Krieger has also expressed the view that Walpole was friends with numerous Jews and should be held responsible for the catastrophe. The first point is true, because there is no doubt that Walpole had very close relations with the Rothschild of the period, Sampson Gideon.[4] However, since it cannot be established that Jews were involved in the South Seas trade, their connection with Walpole is irrelevant here. Furthermore, it is clear that Walpole was not a member of the government in the years 1717 to May 1720, as stated by Krieger.[5] Rather, he was the Leader of the Opposition and vigorously fought, through parliamentary speeches and published writing, the government's support of this company.[6]

4 Hyamson: *History*, pp. 216-7.
5 Haydn: pp. 156, 165, 244; G. E. C.: *Complete Peerage of England*, Volume VI, p. 129.
6 Oliver: pp. 238-240. Lecky: Volume I, p. 374. Translator's note: Despite his initial opposition to the scheme, this is not to say that Walpole did not personally do well out of the South Sea Bubble: according to Oliver [p. 250], Walpole bought early and sold at the top of the market, which allowed him to rebuild Houghton Hall and start a fine art collection.

Jews in the Colonies

Before we make any further statements about the evolution of the Jewish Question in England, we would like to take a look at the English colonies. There is substantial material available about the spread of Jews to the colonies of New World and given that most of it has already been published, we shall only go into the topic very briefly, using Hyamson's work as our source.

Barbados is probably the English possession where the Jews first appeared openly, as early as 1628. Many of their ethnic brethren soon joined them, and trade was largely in their hands. Attempts by the English colonists to restrict the rights of Jews and to set high taxes in accordance with their large incomes, when successful, did not last long.[7]

We have already touched on Jewish involvement in the development of Jamaica. On that island too there was a steady increase in Jewish influence on the resource-rich economy. In order to protect their interests, in 1671 the English settlers submitted a petition to the Council of the Colony for the expulsion of the Jews.

They achieved the opposite. The governor of the island, Governor Lynch, forwarded the petition to England with his own personal recommendation against it, and his views were adopted by the Jew-friendly Charles II, who not only rejected their request, but recommended steps to encourage further Jewish immigration to the island. Over time, Jews came to dominate almost all aspects of trade and exchange on this island.[8] As always on such occasions, a healthy population of a country seeks to defend itself, and so, ten years later (1681), the Council of the Island attempted to have the Jews expelled from the country. Of course, once again it was to no avail.

The beginning of the 18th century even shows the Jews making efforts to gain the right to vote in the local Assembly, although all of these efforts, in 1702, 1711 and 1740, ultimately met with failure. Furthermore, the Jews themselves admit that at this time the economic position of the Jews in Jamaica ‘was by then so strong that they practically monopolized the trade in sugar, rum and molasses’.[9]

Numerous Jews were also found everywhere on the other West Indian islands.

The first Hebrews on the American mainland are said to have landed in New Amsterdam – now New York – in 1654. They then spread to other parts of North America. After New York was occupied by the English in 1664, the Jews made good progress. As early as 1672 they were no longer legally considered foreigners. Although they still had some setbacks in their advancement – e.g. around 1685, retail trade was prohibited to them, if only temporarily – the last years of the 17th century saw them in possession of every freedom of trade and other privileges.

As early as 1727, there were hardly any barriers to the naturalisation of the Jews in the colonies, as the oath laid down for this purpose with the final words: ‘upon the true faith of a Christian’ had been declared unnecessary for Jews. So a legal phrase that was considered so insignificant that it was ignored in New World from the earliest days, remained so important in the Old World that it was able to hold back the complete emancipation of the Jews in England until 1858 [see Volume 6]. In North America, of course, the omission of this oath norm had the contrary

7 Hyamson: *History*. pp. 198-200. Translator’s note: Note that this is prior to their re-settlement under Cromwell in England itself.
8 Hyamson: *History*, pp. 200-1.
9 Hyamson: *History*, pp. 202-4. Translator’s note: Quoted element reproduced verbatim from original source.

effect on satisfying Jewish desires, and so it is not surprising, given the Jewish mentality, that the Jews then went on to illegally take part in the elections of 1737. After lengthy debates in the Assembly, their votes were declared null and void.[10]

In Canada, the first reliable traces of a Jewish presence only become apparent after the French were ousted by the English in 1760.[11] It is certainly no coincidence that the Jew of modern times followed the Union Jack.

Further settlements of Jews also took place in other parts of the English colonies in America, such as Rhode Island, Maryland, Georgia and South Carolina, although initially none of these were of great importance.[12]

All told, there is no doubt that the Jews had at least the same influence in the colonies as in the mother country, and it is therefore not surprising that it was from the New World, where the colonial societies were not as old and deep-rooted, that the first successful steps towards Jewish emancipation were taken.

10 Hyamson: *History*, pp. 204-5.
11 Hyamson: *History*, pp. 206-7.
12 Hyamson: *History*. pp. 214-5.

Jewish Preparations for the First Emancipation Attempt

The same Jewish tactic can be proven again and again in history: they work to achieve their goals through subtle and careful changes in legislation. First, they seek from the legislature the enactment of a law on (what appears to be) a matter of minor importance: the first stage for later efforts and at the same time a test of the popular response to such a measure. If the response is not favourable then the tactic is to wait a while and in the meantime use propaganda to prepare a better public mood for the next attempt at change.

This was also the case in 1740, which will go down as an important milestone in the history of the Jews in England, despite it appearing insignificant at first glance. This is the year of the enactment of 'An Act for Naturalizing such foreign Protestants and others therein mentioned, as are settled or shall settle in any of His Majesty's Colonies in America', more commonly known as the Plantation Act.[13]

An unbiased reader would not initially realise that the law also contained drastic provisions for Jews in America. No one will think of Jews when they hear the words: 'foreign Protestants and Others'. Most people will never bother to read through long laws – the English ones are hard to beat – and if someone actually thinks of laboriously working their way through the weeds of English legalese, he is unlikely to do a minute analysis of the entire contents. He might skim through the first section of around 700 words and, depending on his temperament and interest, decide that everything in the remainder of the text is fine – or that he has really had enough of the dense, jargon-laden writing. The next two sections contain the important provisions for the Jews – although again they are only mentioned in a subordinate clause. The Jews were mentioned in the second section in such a way that they were granted an exemption from Sacramental Test, a drastic decision for the time, because previously it had had to take place before the official act of naturalisation. Finally, they were accommodated in the third section by the fact that they were allowed to take the Oath of Abjuration,[14] which they had to take upon admission to the state, without the final sentence 'upon the true faith of a Christian'.

Was it the aforementioned 'powerful influences' on members of Parliament [see Volume 3], was it the clever way the law was drafted, or was it even Robert Walpole's relationship with the Jews that resulted in this law being passed without it arousing public curiosity, despite its public interest? In any case, it is clear that the clause regarding the Jews was actually obtained by deception of the people. When the Duke of Bedford, on the occasion of the Jewish debates in the House of Lords in 1753, took the floor to discuss the still-unresolved issues, he stated the following regarding the creation of the 1740 law:

> …I think the American act, so far as relates to the naturalization of Jews, ought to be repealed. We know how artfully that part of the act was introduced: we know that it was passed by surprise, or rather, I may say, by stealth; for nothing relating to the Jews ever appeared in the votes, nor does now appear in the title of the act.[15]

13 *Statutes at large*, Vol. XVII, p. 370. Translator's note: Quoted element reproduced verbatim from original source. This statute [13 Geo. 2. c. 7] is also known to historians as the 1740 Naturalization Act.

14 This oath, imposed in 1702, was an abjuration of the Stuart dynasty and the temporal power of the Pope.

15 *Parl. History*, Vol. XV, p. 107. Translator's note: Quotation reproduced verbatim from original source, see also Translator's Appendix II. Incidentally, Coxe reveals that it was the Whig politician Henry Pelham who was the

Thus the legal clause relating to the Jews was an irregularity, or, as Coxe [Vol. II, p. 292] summed up the Duke of Bedford's view, ‘introduced either by surprise or inadvertence’.

This is not only the opinion of a member of the House of Lords, but also that of a member of the House of Commons, namely the Earl of Egmont. He also commented on the events of 1740:

> …if they [the people] have never yet shewn any discontent with the act for naturalizing such Jews as shall reside seven years in our plantations, it is because that part of the act which relates to Jews was passed as it were by stealth, without ever making its appearance either in the votes of this House, or in the title of the act, so that very few of the people know that there is such an act…[16]

If we were to ask ourselves which of the previously mentioned factors must have been relevant to the law being passed, we can now be certain that the wording of the law and the ignorance of the people contributed significantly.

It is difficult to determine how many Jews became naturalised in the colonies. During the 1753 controversy, some commentators[17] claimed that 185 Jews had acquired British citizenship by that time, while another[18] talked of several hundred. In Jamaica, the Jews even demanded, citing the law, that they be given the right to vote.[19] This was refused, but it is another example of the extent to which the Jews will immediately abuse whatever privilege is granted to them.

In England itself, the Jews were also eager to achieve further small successes.

Under Elizabeth I, a number of distinguished merchants from the City of London had been granted privileges to trade with the Levant and a company was then founded under the name of the Levant Company, although it came to be known colloquially as the Turkey Company. The possibility of joining was subject to certain conditions and was only limited to a small number of people. In any case, the Jews were unable to penetrate society primarily because certain conditions stood against them.

Almost all trade in Turkey, on the other hand, was in the hands of the Jews,[20] and their racial brethren in England certainly expected, not without reason, a preferential position in economic relations with this country.

In 1744, conditions in the Levant Company were very favourable to Jewish infiltration. For several years the Company’s trade had been going downhill because the French were able to supply more suitable goods to the Turks and, due to the shorter route from southern France, at cheaper prices. In addition, there had been power shifts in the Middle East, which meant that the Company had lost purchasing and sales opportunities,[21] but the Jews and their allies tried to publicly explain this loss of revenue as being caused by the closed nature of Arab society.

---

promoter of this bill in Parliament.

16 *Parl. History*, Vol. XV, p. 158. Translator’s note: Quotation reproduced verbatim from original source.

17 Hyamson: *History*, p. 218; Hertz, p. 62.

18 Hargrave, p. 78.

19 Hyamson: *History*, pp. 203-4.

20 *Parl. History*, Vol. XIII, p. 895 ff.

21 *Parl. History*, Vol. XIII, pp. 895-898; Macpherson, Vol. III, p. 240.

In the same year, a bill was introduced into the House of Commons, according to which all British subjects could participate in the Company by paying £20 and fulfilling certain other small obligations. In the event of the bill passing, nothing stood in the way of Jewish entry. The honourable Old English merchant families did not agree to this under any circumstances and therefore put up bitter resistance to the bill.[22] The Jews naturally made every effort to oppose this resistance.[23]

Fierce debates took place in the House of Commons. The most stubborn opponent of the Jews was Sir John Barnard, the man who became London's leading merchant in the battle of 1753, and the man worked hard to defend the Levant Company in 1744. Nevertheless, the bill passed by 87 to 43 in a thin House of Commons, after which it was sent up to the Lords, which also had to give its consent for the bill to be made law.[24]

On May 7th, 1744, the bill was discussed in the House of Lords. Judging from the debates recorded, it must have been a long and heated session, as we find around 40 pages in *Cobbett's Parliamentary History*.[25] The proponents of the bill tried to show that the exclusive character of the Levant Company was the main cause of its decline, while the company's political and other difficulties were only of secondary importance. An injection of fresh blood into the Levant Company was therefore needed, and who could be more suitable for this than the Hebrews?

The bill's opponents explained at great length the reasons for the current poor state of trade relations, and warned strongly against the admission of Jews. As a result, 'a multitude of low people' would accompany them to Turkey, who would represent a constant threat to England's reputation and trading rights there. But even apart from such an objection, the Duke of Bedford explained, one should remember that even if trade were to increase, the English merchants would gain nothing from this, and in fact, only lose in the long term. Since the Turkish side of the trade was controlled almost exclusively by Jews, with their well-known global solidarity that was not disputed by the other side, the Jews would direct the trade into the hands of their ethnic kin, with the end result that they would 'engross the whole trade to themselves', and the English merchants would be left completely dispossessed.[26]

Lord Delaware supported the Duke in his remarks and once again pointed out the difference between Englishmen and Jews:

> The Jews, my lords, let them be born in what country they will, look upon themselves as all of the same nation: those born in China are as much of the Hebrew nation as those born in England, or any other country; and wherever they meet, they consider themselves as countrymen: they associate together, go to the same synagogue, speak the same language, and have the same customs.[27]

22 Cunningham: *Immigrants*, p. 203.
23 Macpherson: Vol. III, p. 241.
24 *Parl. History*, Vol. XIII, pp. 895-898.
25 *Parl. History*, Vol. XIII, pp. 910 ff.; 933 ff.; 954 ff.
26 *Parl. History*, Vol. XIII, pp. 908-910. Translator's note: Quoted elements reproduced verbatim from original source.
27 *Parl. History*, Vol. XIII, p. 924 ff. Translator's note: Quotation reproduced verbatim from original source [p. 932].

The friends of the Jews naturally had a different opinion on all of the objections raised and did not see the slightest danger of the Levant trade becoming Jewish, since the English merchants were just as capable as the Jewish ones.[28]

The opponents of the bill submitted a motion to adjourn the debates, for which they received a majority.[29] This represented a defeat for the Jews' allies, who made no further attempt to pass the bill over the next few years. The historian David Macpherson (1746-1816) quite rightly cites the Upper House's fears of the Levant trade becoming completely Judaised as the main reason that the bill was dropped.[30]

It is strange that in 1753, when the Jews were compelled to shelve their emancipation efforts for almost a hundred years, they were able at least to achieve some success in their long-cherished ambition of forcing themselves into the Levant Company.[31] Business was once again very bad with the company's trade, which led to the change in the admissions policy, mainly due to the argument that the economic position of the Levant Company would improve if general admission (which would include Jews) were allowed.[32] Was the state of the Company really so perilous due to the political developments of Asia Minor, or had the Jews fomented this situation by working hand in hand with their ethnic brethren in Turkey to establish a silent boycott of the English merchants, thereby destroying the latter's last possibilities of prosperous trade? It is impossible for us to know, but it would not have been the first or the last time that the Jews had achieved their goals using such means.

The year 1748 brought another move from the anti-Jewish faction. Even back then, Jews were heavily involved in hawking and peddling in England,[33] both of which were banned by a special law under Queen Elizabeth,[34] but allowed again under William III.[35]

In the meantime, the abuses of this trade had become so unbearable – the peddlers cheated wherever possible, sold unfit and unusable goods,[36] and acted as the main fences for smuggled goods in an era where a lack of orderly warehouses meant that there was no effective state control[37] – that on March 19th, 1748, a petition was submitted to Parliament for an abolition of the William III law. A lengthy debate on the issue took place,[38] but it is not clear what became of the motion.

Apparently, however, hawking and peddling had not been banned, because in 1753 we find the continued existence of the Hawkers' and Pedlars' Office in London, at which, among other things, licenses had to be renewed annually. It can therefore be safely assumed that this attack by the anti-Jewish faction had been defeated.

There are certain events in history whose causes can only be guessed at. However, such assumptions can become almost a certainty if they coincide with the goals of a particular interest group.

---

28 *Parl. History*, Vol. XIII, pp. 919-922 (Lord Sandys' speech).
29 *Parl. History*, Vol. XIII, p. 963.
30 Macpherson, Vol. III, p. 241.
31 *Statutes at Large*, Vol. XXI, pp. 49-53.
32 Cunningham: *Immigrants*, pp. 203-4; Macpherson, Vol. III, pp. 293-4.
33 Hanway, p. 143; *Parl. History*, Vol. XIV, pp. 1391-2; 'The Adventurer' (newspaper), p. 255 (3rd April 1753).
34 *Parl. History*, Vol. XIV, p. 266.
35 *Parl. History*, Vol. XIV, p. 246.
36 *Parl. History*, Vol. XIV, pp. 246-7, 250.
37 *Parl. History*, Vol. XIV, p. 249.
38 *Parl. History*, Vol. XIV, pp. 246-266.

The Jewish drive to achieve supremacy within a people usually begins with the Jews first striving for naturalisation, because only as formal citizens can they gradually acquire the associated privileges. In order not to arouse the hatred of Jews that usually initially prevails in a country, special tactics are required. Laws must be made to aid them in their endeavour; but they must not reveal their goal too openly lest they run the risk of rejection. So, with Jewish cunning, a bill is introduced which speaks not of the Jews, but of foreigners, of whom there were many in England. For example, the Huguenots who had left France because of their Protestant faith were mostly welcome in England because of their skills from the then flourishing French industries and because they were generally few in number. Who would therefore object to their naturalisation? With these and other foreigners, the Jews then slipped into a newly created government category more or less unnoticed. The aforementioned 1740 law for the colonies [the Plantation Act] is an early example of this, and without a doubt the Jews were significantly involved in the fight to pass a general naturalisation bill between 1745 and 1751, which was of course introduced to the House under the title 'Bill for Naturalizing Foreign Protestants'.

Furthermore, the Jews and their allies do not deny their lively interest in such legislation. Shortly before the bill was introduced to Parliament, the Jews had been busy drafting a special immigration bill for themselves.[39] They immediately contacted the proponents of the 'foreign Protestants' bill and asked for naturalisation to extend not only to foreign Protestants but also to themselves. As the pro-Jewish Philo-Patriae further tells us, the Jews found the men concerned sympathetic to their aspirations, and they even encouraged the Hebrews to publicly announce their desire despite the great opposition in Parliament and in the nation. But fearing 'that they might prevent a measure which they believed to be for the good of the people, the Jews rejected this pursuit of their private interests and endeavoured to advance the bill as it was'.[40]

This pharisaic and frankly mendacious statement, which comes as no surprise to those who study Jewish behaviour, was refuted in 1753 by a leading Jewish ally, the MP Robert Nugent, in the course of a speech he made in defence of the Jews Naturalisation Bill:

> And with respect to our liberties, everyone knows, that the liberties we enjoy is what makes the Jews so fond of coming to settle in this country. Can we, then, suppose, that they would ever contribute to the destruction of that which is their chief temptation for coming hither? Surely, Sir, the opinion of some gentlemen with regard to the Jews must be very much changed from what it was some years ago; for I remember when I had the honour to receive the commands of this House to prepare and bring in a Bill for a general naturalization of foreign Protestants (and I shall always look upon it as an honour) the Jews applied to me for a clause in their favour, and I was inclined to have added some clause for that purpose; but I was afraid lest it might obstruct the Bill, and therefore I refused to comply with their request.[41]

We have no hesitation in believing these words, because the modesty of the Jews and their consideration for the common good (as described by Philo-Patriae) is not exactly typical of them.

---

39 Philo-Patriae, *Considerations*, p. 22. Translator's note: For a discussion of Philo-Patriae's identity, see footnote 46.
40 Philo-Patriae, *Considerations*, p. 23.
41 *Parl. History*, Vol. XV, p. 136. Translator's note: Quotation reproduced verbatim from original source.

Whatever the case, Nugent's statement confirms our assumption that the Jews were involved with the bill in question from the outset.

The legislative proposal for the foreign Protestants, which was introduced by the aforementioned Robert Nugent, was ultimately unsuccessful.[42] Of the man himself, the following is reported:

> His speeches in parliament, delivered as they were in a rich Irish brogue, often hovered on the borders of farce, but his unflagging wit usually carried him happily through his difficulties. As for convictions in politics he had none; from the first he laid himself out for the highest bidder, and as his knowledge was inconsiderable and his opinions changed with expediency, he was open to the censure of Lord George Sackville, who dubbed him 'the most uninformed man of his rank in England,' adding that nobody could depend upon his attachment.[43]

It therefore does not seem unreasonable to assume that the money of interested parties played a role with such a character, especially since bribes were the order of the day at that time. In any case, Mr. Nugent showed great interest in these questions of naturalisation, because early in 1751 he introduced another similar bill to Parliament, which this time, after much heated debate, found a majority at the second reading. The Opposition had only been able to put forward a few amendments, which meant that a new second reading had had to take place. However, the third reading was unduly delayed by the death of the then Prince of Wales, giving the Opposition time to call on voters to help in the fight against the government's proposed legislation, which enjoyed warm support within the House of Commons itself. The people made their voices heard, and a storm of protest broke out. Petitions were submitted to Parliament from the City of London, Thetford, Bristol, Rochester, Oxford, Southampton, Salisbury, Gloucester and Reading. The government bowed to public indignation and the bill was taken off the parliamentary agenda.[44]

The people's great concern for the issue is reflected in their joy at the bill being dropped.

When the news of this victory reached Bristol, the jubilation knew no bounds, as a contemporary magazine's report makes clear:

---

42 Hyamson: *Jew Bill*, p. 158.

43 *Dictionary of National Biography*, Vol. 41, p. 270. Translator's note: Quotation reproduced verbatim from original source. From the following passage (*ibid*.) one may also speculate that Nugent was a Catholic 'sleeper cell' in Parliament, keen to promote non-Anglican interests for his own outsider religion, or else it could simply be that he had no firm religious conviction, and that, as the main text implies, he would adopt any religious cause for political expediency: 'Nugent was brought up as a Roman catholic, turned protestant, and, last of all, died in the bosom of the church which he had abandoned and ridiculed. Popular doubt as to the religion which he professed gave the sting to Oswald's retort to him, "What species of christianity do you claim to belong to?"'

44 *Parl. History*, Vol. XIV, p. 970-2. Translator's note: The source also gives the myriad reasons for the petitioners reasons for the anti-immigration stance, as well as discussing the one petition that arrived in *favour* of immigation, with the following amusing anecdote: '…and on the 28th [February] there was presented, a Petition of the merchants, traders, and others residing in or near the city of London, setting forth the advantages of a general Naturalization, and praying that the Bill might pass into a law; and it being ordered that the names of the subscribers might be read, Mr. Sydenham moved, that the clerk might read each man's name, as near as he could, as it was pronounced in the language of the country the subscriber came from or belonged to; whereupon it appeared that many, if not most of the subscribers were foreigners, or of late foreign extraction…'.

Bristol. On the 18th arrived an express with news that the naturalization bill, after a third reading in the house of commons, and much debate, on a majority of 13 against it, was put off for two months; on this, the bells began to ring, and the populace assembled in great numbers, patrolling the streets with several effigies, one of which was habited like a clergyman (designed for the Rev. Mr. *Tucker*, rector of *St. Stephen*, who had wrote an excellent *essay on trade*, and a pamphlet on the *pernicious use of spirituous liquors*); the evening concluded with bonfires, when the effigies were committed to the flames with all the marks of detestation and contempt.[45]

45 *Gentlemen's Magazine*, Vol. XXI, p. 186. Translator's note: Quotation reproduced verbatim from original source.

1753: The Year of Battle

The people had successfully defended themselves against foreign infiltration with the right instincts. It had become clear that the people's representatives, who were generally corrupt at that time, would do nothing to obstruct the will of foreign elements, but the populace was still healthy and strong enough to enforce its will.

As a result, what we see around this time is a continual attack and counterattack, with victory and defeat alternating between both sides. The year 1753, however, was to be the culmination of the Jews' efforts and the people's defence. The former apparently believed that their time had come. They did not consider the failure of 1751 to be greatly significant and had only the success of 1740 in mind. Furthermore, they were probably deceived by their partial success with the Levant Company, the new law for which, as evidenced by its straightforward arrangement in *The Statutes at Large* [Vol. 21, pp. 49-53], had also been passed without much difficulty. [Translator's note: The Jews' morale may also have been boosted by the passing of the British Subjects Act of 1751, 25 Geo 2. c. 39, which ensured 'natural-born subjects' could inherit property from an alien parent or parents.] It is always the same with the Jews: they always fail where instinct has to take the place of intelligence, a consequence of the fact that they are no longer rooted to the soil and do not understand the feelings of the national body that is alien to them. As a result, they cannot appreciate the powers that arise from these forces, and they were defeated in England in 1753 – just as they were defeated in Germany in 1933.

Immediately after the failure of the 1751 bill, Jews continued their efforts for a general Jewish naturalisation law. Slowly, very slowly, they started their propaganda machine, as can best be seen from Philo-Patriae's remarks, which should not be missed:

> …therefore they considered it their duty not to pursue their plan at first and to suppress any little selfish inclination that each of them might have to bring up the matter, so as not to appear to beg. But later they almost unanimously agreed to go for it, making it clear that of course they did not want any new privilege. In general, the petitions were made publicly and with this justification, after which they then disseminated them among their acquaintances. So they became a common topic of conversation, especially at the end of the session of 1752. There was general (not to say unanimous) approval, but it was also considered appropriate to leave the issue until the next session, so that people had time to consider the matter.
>
> At the beginning of last winter the conversation was renewed, the matter was considered, a formal petition was made, and no objection was found… How could such an extremely sensible matter ever be an obstacle!… The few who seemed not to understand the proposal when they first heard it being discussed, were made to see that no adverse consequences could arise from it. No effort was spared in considering every possible objection, nor was any action taken until all to whom the proposal was made were fully persuaded of the utility of such a law and of the general approval that it would receive…[46]

46 Philo-Patriae: *Considerations*, pp. 24-5. Translator's note: Based on the circumstantial evidence around his two texts, a strand of modern scholarship has identified 'Philo-Patriae' (a pseudonym deliberately chosen to sound

So they tried to convince their friends of ‘the utility of the law’ for two years before the bill was formally introduced. We know how ‘persuasive’ the Jews would have been on such occasions, and how accommodating they must have been at a time when corruption was the order of the day.

The battle began in the spring of 1753, when the Whig [i.e. liberal] Pelham government introduced a bill in the House of Lords under which foreign Jews could, under certain conditions, acquire British citizenship. At that time, there were laws in place that basically deprived them of this opportunity. Under King James I, ‘in order to keep out unwanted foreign Catholics’, naturalisation was made more difficult by requiring, as an indispensable prerequisite, that the applicant take the Sacrament Test, followed by the Oath of Allegiance[47] and the Oath of Supremacy[48] shortly before the relevant state act was finalised.[49] The former was based on the New Testament, the latter ended with the words that were so fatal for the Jews: ‘upon the true faith of a Christian’. The Jewish aspirant to naturalisation could not fulfil all three requirements.

In 1663, King Charles II eased the conditions of naturalisation by abolishing the obligation to take the Lord's Supper in order to encourage the immigration of foreigners who could help boost underdeveloped industries such (linen, hemp and flax) cloth-making, twine and rope-making, and tapestry-making. If the immigrants could not prove that they possessed any of the key craft skills involved in these industries, the old regulation remained.[50] This change in the law was of little help to the Jews. Apart from the fact that the Oaths were still in place, the Jews have almost never practiced such labour-intensive professions. As a result, they hoped to obtain the same facilities for naturalisation as had been granted to their ethnic brethren in the American colonies in 1740.

The long-term preparatory work was to prove to have been worth it. The Jews and their friends were initially successful across the board. The bill was brought to the House of Lords, where it was passed quietly and with great speed, although this fact has been wrongly disputed by the Jews.[51]

On April 6th, 1753, the bill was submitted to a committee for consideration. The two archbishops of England and twelve bishops were present at the meeting.[52] As far as can be ascertained, no voice was raised in objection. As early as April 10th it was announced that the final hearing would take place at the next meeting. Again the two archbishops and this time only eight bishops were present.[53] There was a short delay,[54] but the bill was passed unanimously by the Upper House on April 16th.

English/Christian) as Joseph Salvador (1716-1786), a leading member of England’s Sephardic community. Certainly, contemporary Christians were not fooled by this guise, as we see from the *London Evening Post* of 22/9/1753, which described *Considerations* as being a ‘doughty Piece… published certainly by a Jew under the Mark of a Christian’.

47 Oath taken by subjects to pledge their allegiance to the British king as their temporal leader.

48 Oath taken by subjects to pledge their allegiance to the British king as their spiritual leader, i.e. as head of the Church of England.

49 Parl. History, Vol. XIV, pp. 1373-4; 7. Jac. I. c. 2. Translator’s note: According to Lord Dupplin [*Parl. History*], the Sacrament Test was the Anglican sacrament of the Lord’s Supper, which was usually done within a month prior to naturalisation, and the oaths were usually taken at the same time that naturalisation was to be granted.

50 *Statutes of the Realm*, Vol. 5, p. 498.

51 Philo-Patriae: *Considerations*, p. 25.

52 *Journals of the House of Lords*, Vol. XXVIII, p. 80.

53 *Journals of the House of Lords*, Vol. XXVIII, pp. 82, 84, 85.

54 *Journals of the House of Lords*, Vol. XXVIII, pp. 88-91.

Somewhat incredibly, it was presented to House of Commons on the same day, where it was read for the first time at the next day's session of April 17th. It really could not have been fast-tracked any quicker.[55]

As we shall later be discussing this bill in some depth, it is helpful to give a brief summary of its contents.

Firstly, there is a long preamble in which, among other things, reference is made to the previous naturalisation laws. Then the actual bill follows with the words: 'Be it therefore enacted… that persons professing the Jewish religion may, upon application for that purpose, be naturalised by parliament without receiving the sacrament of the Lord's Supper…'. The Jews also only had to prove that they had resided in England for the previous three years without being absent from the country for more than three months at a time, and that they had been followers of the Jewish religion during these three years.

There then follows a restriction on the Jews being able to purchase or inherit an advowson [the right to recommend or appoint an Anglican clergyman to a benefice], which clearly shows the extent to which the Church of England had been compromised – its only protection against the predominance of Jewish influence in its territory being the fact that no Jew would be authorised to become a patron of a church or to purchase or otherwise acquire other rights or interests associated with any church, school or hospital. Finally, it was determined that all existing agreements regarding the disposal of church assets would be voided.[56]

After the first reading, the text of the bill was put into print and the intention was to get it through Parliament quickly. However, this plan was mainly scuppered by the fact of the Easter holidays, which meant that the second reading could not take place until May 7th. This interim period gave sufficient time for the situation to be made clear to the people and to some of the MPs. The first signs of the coming storm were on the horizon, leaving the Jewish side to look forward to the second reading with some apprehension.

The debate on this issue was long, with a number of MPs from both sides giving speeches.

The bill's proponents argued that the proposed law would only give Jews who were rich the opportunity to come to England and be naturalised, which would not be to anyone's disadvantage but to everyone's advantage.[57] Furthermore, it was not to be forgotten that the Jews in England behaved well and contributed significantly to the payment of taxes.[58] Additionally, it had been shown that the Hebrews posed no threat to retail trade. While it was true that they sold cheaper than the English merchants, this was because they were satisfied with less profit. Overall, however, this was only to the benefit of the buying public.[59]

But the Jews had an overwhelming influence in the export trade. Lord Dupplin argued that '…as the Jews by their great command of money, and by their extensive correspondence in all parts of the known world, do increase the commerce of every country they repair to, it is certainly the interest of every trading and manufacturing people to invite, or at least to render it possible for the

55 *Parl. History*, Vol. XIV, p. 1365. Philo-Patriae: *Considerations*, p. 25-26. Translator's note: Or as 'J. E.' poetically described it, 'the Bill stole in at the back Door like a Thief in the Night, on the Wings of Gold' [p. 15].

56 *Statutes at Large*, Vol. XXI, p. 97; Hyamson: *Jew Bill*, pp. 159-160. Translator's note: Quotation from the bill reproduced verbatim from original source (Hyamson).

57 *Parl. History*. Vol. XIV, pp. 1375, 1387.

58 *Parl. History*. Vol. XIV, pp. 1378-9.

59 *Parl. History*. Vol. XIV, pp. 1398.

rich Jews to come and live amongst them'.[60] It is unsurprising that this argument was also wielded by other MPs, including Robert Nugent,[61] whom we have already encountered.

Reference was also made to the support that the government received from the Jews in times of extreme crisis, and that the opposition to this honourable race could only be explained in terms of base commercial jealousy.[62] Finally, the Jews would be persuaded to be baptised.[63]

The anti-Jewish side was no less active. One of their representatives, William Northey, opened the debate and described it as almost inexplicable why Parliament found itself having to deal with naturalisation bills so often. Even during the times of Cromwell and King William III, the Jews offered large sums of money for such purposes. It could hardly be assumed that this would not also be the case now, since they would have to be even more interested in becoming naturalised in England given their greater expansion in Europe, and with the increase in their wealth, paying for it would be even easier for them than before. But Northey feared that this money would not be used to the benefit of the general public.[64]

Northey also objected to any opposition to Jewish ambitions being described as 'persecution', and presciently saw what lay ahead for a country with such a naive understanding of reality:

> …for what in this country we call liberty of conscience, that is to say, a liberty not only to profess openly, but even to propagate whatever sort of religion a man pleases, has too often been made a pretence for forming a party against the government. When I say this, I hope I shall not be supposed to mean, that people ought to be persecuted for the sake of religion; but there is a very great difference between this and allowing enthusiasts and sectaries of all sorts, and now at last Jews, to have a share in our government: I say, a share in our government, for by this Bill, and by the doctrine lately established by our lawyers, a multitude of Jews, may have votes for members of parliament, and we may soon have some of them in this House.[65]

He and Sir Edmund Isham further emphasised that if the bill were made law, it would be the clarion call for Hebrews 'from the remotest corners of the earth' to decamp to England and buy up the country. Sir Edmund also presciently warned of the following danger, namely, the lessening power of the English to legislate for their own interests in their own land, if alien immigration were allowed to continue:

> …But if those of true English blood have not now the power to prevent opening the sluice for letting the torrent in upon us, can we hope, that they will have power enough to shut it up, after the torrent is broke in, and the Jews are become possessed, not only of all the wealth, but of many, perhaps most of the land-estates of the kingdom? This

60 *Parl. History*. Vol. XIV, p. 1376. Translator's note: Quotation reproduced verbatim from original source.
61 *Parl. History*, Vol. XIV, p. 1386.
62 *Parl. History*, Vol. XIV, p. 1395.
63 *Parl. History*, Vol. XIV, p. 1385.
64 *Parl. History*, Vol. XIV, pp. 1367-9. Translator's note: For reader edification, Northey's deeply interesting and historically resonant speech has been fully reproduced in the Appendix.
65 *Parl. History*, Vol. XIV, p. 1371. Translator's note: Quotation reproduced verbatim from original source.

> hope, I am sure, is much more chimerical than the danger of our being overwhelmed by the torrent before we begin to think of putting a stop to it.[66]

But the most impressive speech must have been that of the leader of the anti-Jewish movement, Sir John Barnard, who expressed similar ideas to ours. During his lifetime he earned the title 'Father of the City', and the epithet from Lord Chatham of 'The Great Commoner'.[67] He had previously opposed the threat of foreign infiltration with similar interventions.

After the standard exculpatory preamble, Barnard's speech began on a strong note:

> The Jews, Sir, are, and always have been, the most professed enemies of Christianity, and the greatest revilers of Christ himself: they are the offspring of those that crucified our Saviour, and to this day labour under the curse pronounced against them upon that account. I know, Sir, that, as a Christian, I am obliged to love my enemy; but whilst he continues to be so, no precept of Christianity enjoins me to take him under my roof, much less to put him in a way of making himself master both of me and my roof…

He also stated that he could not comprehend the argument put forward by the bill's proponents, namely that that the new law would indirectly encourage the Jews to convert to Christianity, as conversion would bring the Jews no practical benefit.

He also felt it necessary to deal with with the oft-repeated argument that Jews had founded the economy in various countries:

> …it is a very great mistake to suppose, that the Jews ever did, or ever can set up trade in any country; for the origin of trade in all countries is manufacture; but none of the Jews, even of the poorest sort, are ever bred to be manufacturers or mechanics, or indeed to any laborious employment; therefore they can never be the beginners of trade in any country… In Poland there have been multitudes of Jews for many ages, yet no man will say that Poland is a trading country.

Some rich Jews helped to increase the existing trade with their liquid assets; but the majority were employed in usury, brokerage and financial speculation.

However, it was correct that the Hebrews, by virtue of their worldwide connections, could initially increase exports:

> For this reason, in the infancy of the trade of any country, it is right to encourage the Jews to come and settle amongst them: as the manufacturers have not then money of their own sufficient for carrying their manufacture to any great extent, and as the native

66 *Parl. History*, Vol. XIV, pp. 1372, 1379, 1381. All quoted elements reproduced verbatim from original source. Sir Edmund Isham's full speech can also be found in the Appendix.

67 *Dictionary of National Biography*, Vol. 3, pp. 240-1. Translator's note: Epithets reproduced verbatim from original source.

> merchants have not a foreign correspondence settled, perhaps, in those countries where some of their manufactures may be sold to the best advantage. But in a country where trade and commerce have been fully and long established, where the manufacturers have money sufficient of their own, or of their friends, to carry their manufactures to the utmost extent, and where the native merchants have a correspondence settled in every foreign country where it is possible to carry on any commerce, and consequently must know where every sort of manufacture may be sold to the best advantage: in such a country, I say, it is madness, if not worse, to put Jews or any other foreigners upon an equal footing with natives, because it only enables the former to take the bread, or a part of the bread, out of the mouths of the latter, without increasing in the least the national trade or commerce; for no Jew, any more than a native, will export more of your manufacture than he can sell to advantage, and so much your own native merchants will always export, if there were not a Jew in the kingdom…

This was all the more the case, said Sir John, since there was already an oversupply of English merchants in all parts of the world, meaning that profit margins would get even thinner if Jews were admitted.

The Jews would not be of any advantage in retail trade either. The consumption of a people does not increase by admitting Jews, but an influx of Jewish shop-keepers would inevitably cause a displacement of the Christians because 'we cannot suppose that Jew shop-keepers would sell cheaper than our English now do, but they might perhaps cheat oftener'.

At the end Barnard warns the English people that with such a law England would over time be overrun by Jews, because where the rich Jew appears, the poor one also follows. The influence of the Hebrews would become ever greater; trade and exchange would be ever more controlled by them. And in the end 'they will probably leave the laborious part of all manufactures and mechanical trade to the poor Christians, but they will be the paramount masters…'. [68]

What would Sir John say today if he were able to open his eyes again! All the efforts of the anti-Jewish faction and their leader – who was a 'personal enemy of Sampson Gideon'[69] – were in vain. After a brief final statement by Prime Minister Pelham in support of the bill, the vote was taken. An overwhelming majority of 95 members to 16 voted in favour of the bill.[70]

Normally the second reading was (and continues to be) the decisive one and the third reading is hardly given any importance, especially since the defeated opposition rarely makes any effort in such cases. However, things were different this time.

The City, already well represented in Parliament by Sir John Barnard, had not yet given in. Even under the Stuart kings, it was the City who repeatedly made attacks and, if necessary, resistance against the Jews. In the earlier battles the Jews had found little or no support there at all and therefore realised that they would have to win support in the City if they were to overcome this bulwark of Englishness. Throughout history it becomes clear that the Jews stay true to the same

68 *Parl. History*, Vol. XIV, pp. 1388-1395. All quotations reproduced verbatim from original source. The full speech is reproduced in the Appendix and is recommended to readers for its perspicacity and prescience.

69 Hyamson: *Jew Bill*. p. 162. Translator's note: Quoted element reproduced verbatim from original source.

70 *Parl. History*, Vol. XIV, p. 1417. Translator's note: Given such an overwhelming majority, I felt it instructive to add an appendix of some of the speeches given in Parliament in opposition to the 'Jew Bill' so that readers could see the overall quality of the arguments that were made against the bill, and judge for themselves the probability of bribery having played a part in this voting result.

well thought-out tactics. First they try to gain influence over a country's capital city; from there they then manage to defeat the healthy countercurrents coming from the provinces. This process is completed all the faster the larger the capital city's population is in relation to the rest of the nation, and the longer – and therefore the more effective – the process of power centralisation has been going on in the country. London, which had been by far the most dominant city of a long-unified England for centuries, offered the ideal conditions for this plan. We will see to what extent the Jews' attempts to 'conquer' the City of London in 1753 were successful.

The Jews' secret preparations for the passage of the bill were not unknown to the City's merchants. They therefore already had the intention of submitting a petition against the bill to Parliament before the bill itself was introduced. Apparently, however, they received convincing assurances that the bill would be abandoned, and the false sense of security this gave them left them on the back foot:

> The Merchants had observed with great Uneasiness, that a Bill was brought into Parliament to enable the *Jews* to be naturalized, and were very apprehensive of the pernicious Effects, which it might have upon our Trade. And they would have presented a Petition to the House very early, if they had not been well assured, that the Members who opposed the Bill understood so perfectly the bad Influence it would have upon our foreign Trade, particularly to *Spain* and *Portugal*, and were able to demonstrate it so clearly, as to have no Doubt but they should satisfy the Patrons of the Bill, and induce them to drop it. But herein they failed. The Time of passing the Bill drew nigh. And the Merchants at last found themselves under a Necessity of humbly representing to the House their Reasons against passing the Bill.[71]

Immediately after the second reading, on May 9th, the City of London Corporation was convened to take action. Philo-Patriae reports that the meeting had no positive result for the opponents of the bill.[72] We are hesitant to believe him in this since it is difficult to reconcile his statement with subsequent events.

He himself had to admit that at the same time 'a few restless elements' had come together to take steps against the bill. However, later developments clearly show that it was not 'a few restless elements' but the overwhelming majority of the city's inhabitants. So we are inclined less to the narrative of his reports, and more to that of his opponents.

Afterwards, a significant number of citizens gathered to form a party to fight the so-called 'Jew Bill'. A petition was drafted and publicly displayed near the Royal Exchange. In a very short time it was found that out of every ten Londoners, nine declared themselves to be against the bill.[73] No coercion was exerted on them, as the Jews and their friends claimed.[74]

Because of this popular indignation, all evidence points to London's merchants having 'assembled together in Common-Council' in the Guildhall on May 21st. Even the opposing side does not claim that any of the City's freemen gathered there were in favour of the bill. Rather, they

71 Romaine: *An Answer*, pp. 66-7. Translator's note: Quotation reproduced verbatim from original source.
72 Philo-Patriae: *Considerations*, p. 26.
73 Romaine,: *An Answer*, pp. 66-9.
74 Philo-Patriae: *Considerations*, pp. 26-8. Translator's note: Also see Romaine: *An Answer*, 67-9, in which he refutes the 'aspersions' of the '*Jew* Apologist' Philo-Patriae point by point, quoting each aspersion in turn.

unanimously decided to petition Parliament to vote against the bill, as it was against all Christian honour and would have catastrophic consequences for the trade of English merchants.[75] The petition was presented to Parliament on the same day.[76] Almost at the same time, many ordinary citizens petitioned against the bill, making particular reference to the disadvantage that it would have on trade.[77]

The Jews and their friends had – as usual – worked to counter this resistance: another group of City merchants and traders also submitted a petition, but this side only saw the great advantages of increased Hebrew immigration, which made the passage of the bill desirable.[78]

Half a century ago, the City stood together as one. But now the Jews had already caused a schism and, even if this was only a tiny fraction, had won over people to their cause. We know how the Hebrews gradually find friends among the population of a country, which in this case is best illustrated by the following contemporary comment:

> The Sense of the City is Nineteen out of Twenty against the *Jews*. Indeed they got some Men of Fortune to sign for them, but they were under Ministerial Influence; others were guided by their Interest, and I know some whom these charitable, merciful *Jews*, threaten'd to trade with no more, if they did not sign. And though they used every possible Art and Method to get Names to their Petition, yet, after all, the Number was not the greatest ever known.[79]

Given that Jews still use the same methods today in similar cases, we have no reason to doubt any part of this statement. The only difference between this 1753 case and today is that today, not only private individuals but entire states are being subjugated (or attempted to be subjugated) through boycotts and similar means. The examples of post-1933 Germany, and Romania during Octavian Goga's reign, show that the Jews achieve these aims with varying degrees of success.

In the meantime, the Jews had even managed to convert a well-known City MP, Sir William Calvert, into one of their supporters. Until 1753 he held an influential position in the City. The people continued to accuse him of taking Jewish bribes and did not forget that he had voted for the Jews in Parliament. His constituents were soon able to give him their response to his stance: when new elections were called in 1754, his re-election bid failed miserably. [Translator's note: Readers will be reassured to know that this fine gentleman's parliamentary career was revived in 1755, when he 'won' a seat for Old Sarum, the most notorious of the rotten boroughs, which had no resident voters.]

---

75 Romaine: *An Answer*, p. 74; Romaine: *Modest Apology*, Preface, iii-vi; Gentleman's Magazine, Vol. XXIII, p. 246; Newspapers: *London Evening Post*, 28/7/1753, 30/7/1753; *Public Advertiser*, 22/5/1753. Translator's note: Quoted element taken verbatim from *Modest Apology*.

76 *Journals of the House of Commons*, 21st May 1723, p. 827.

77 *Parl. History*, Vol. XIV, pp. 1417-8.

78 Philo-Patriae: *Considerations*, p. 30 ff.; *Parl. History*, Vol. XIV, pp. 1417-8.

79 'J. E.', p. 21. Translator's note: Quotation reproduced verbatim from original source. One also has to wonder how many of these signatories were the same foreign-origin merchants and traders who signed the 1751 naturalisation petition (see footnote 44). In the same vein, Romaine (*An Answer*, pp. 91-4) reveals that the Jews slandered anyone who opposed their naturalisation as a 'Jacobite', which, along with the fact that copies of their petition had been placed all over the city, and there were agents at work 'soliciting and teasing people to sign' (p.71), may have been what intimidated some into signing their petition.

It also came as a great surprise to the public that the Jews actually had a number of friends in the City. But the bitterness was all the greater when it was discovered that these friends were racially Jews or otherwise those who were somehow dependent on them.[80]

The third reading took place at the end of May against the united resistance of the Opposition. The various Englishmen who had signed the petition against the bill were heard.[81] The Earl of Egmont, MP for Weobly, spoke most extensively on behalf of the Opposition, and also made a last-minute bid to save his cause when, after the third reading was finished, he put forward a motion for the bill to be adjourned. He began his speech with a warning to Parliament not to ignore the popular will. The people were overwhelmingly against the law and, unable to comprehend how it was favoured by the majority of Parliament, the people's faith in the competence of their lawmakers was at great risk.

He also cautioned against talk of the great advantages that arose from admitting Jews to trade. He reminded Parliament of how, in the past, the Jews destroyed the existence of individuals through their usury and other unethical methods and thus gradually incurred the hatred of the people. Today they have gone so far with their system that they have even ruined whole kingdoms, 'by aiding ministers to beggar the states they serve, by which traffic also they have greatly aided to plunge this nation into a debt of near eighty millions'. The immense fortunes of the Jews in England were not the result of honest and decent business, but were rather due to their profiteering with contracts and commissions, and speculating over the vital necessities required by the public during the last war.

The Earl of Egmont also raised the spectre of an eventual tyranny against the native Christian population:

> …the abomination in which they [the Jews] are held by the people of this kingdom, should they grow insolent, or obnoxious by their numbers, may provoke excesses against them, which, when all other arguments fail for a standing army, may furnish new ones for its support. For it is no extravagant supposition, should this Bill pass, that the consequence may hereafter be not only the establishment, but the employment of an army to knock our own Christian fellow-subjects on the head, in protection of our foreign Jews.

Then there was the risk to foreign trade. Given the aversion of the Portuguese and Spaniards towards dealing with Jews, England would come to be seen as 'the most impious nation on Earth', with the risk of the English consequently losing all of their trade in these two countries to the benefit of France. Finally, there were fears that increased Jewish immigration and the associated foreign infiltration would have negative consequences for England's religion, politics and culture, and would risk the overall peace and tranquility of the kingdom, given that, as English land would pass into Jewish hands, the bill would work 'to turn the tables upon the Christians in favour of the Jews – to put the Jews upon the ground of the English, and the English upon the present footing of the Jews'.[82]

---

80 Stephenson, Vol. III, Part 2, p. 860. Translator's note: Not being in any of Aldag's bibliographies, I was unable to identify this source.

81 *Parl. History*, Vol. XIV, p. 1418.

82 *Parl. History*, Vol. XIV, pp. 1418-1430. All quotations reproduced verbatim from original source.

Neither the Earl of Egmont's long speech nor public opinion could prevent the victory of the Jews and their allies. With a vote of 96 to 55, the Opposition's motion for an adjournment was rejected and the bill was finally passed.[83] On June 7th of the same year, the king gave his royal assent, at which point the bill officially became law.[84]

The Jews and their allies had triumphed. All of the efforts of the Opposition in Parliament and outside among the people had been in vain. The government's support for the bill was probably the deciding factor, although the king too had no reservation about giving the legislation his approval. The king, government, House of Lords and House of Commons, the latter two with an overwhelming majority, had spoken out in favour of the Jews. The idea was now to go about calmly building on this success, until total Jewish emancipation was finally achieved. And yet nothing was to come of it. One power proved stronger than all external powers of government: the people!

Immediately after the law came into force, anti-Jewish forces took the fight from Parliament to the public square. One might have thought that they would have been demoralised by such huge wasted efforts before the law was passed, combined with the final devastating failure. Nothing could be further from the truth. Whether it was the oft-lauded tenacity of the English, or the Englishman's attitude, just as often cited, of never knowing whether or not he is defeated, in short, the opponents did not give up the fight, but continued on with redoubled strength. As the Jew James Picciotto notes:

> Not many measures caused greater commotion in London, or gave rise to warmer discussion, than an Act of Parliament which merely proposed to grant a few, only a few, of the privileges of Englishmen to a very limited number of foreigners. Neither the Repeal of the Corn Laws, nor the introduction of Free Trade, nor the passing of the Reform Bill caused more excitement in their day than the question as to whether or not some scores of Dutch or German Jews were to be allowed to go through the costly proceedings to acquire the right of holding property in England.[85]

All of London spoke of nothing else but the Jews' victory.[86] One contemporary said the law was without precedent in the history of Christendom,[87] while another expressed the same sentiment in the following way: 'It seems as if we were arriv'd at such a critical Juncture of Time as this Nation never saw before, and I hope, never will again…'.[88] Books, pamphlets, cartoons and newspaper articles were published by both sides. England lived as if in a fever. The talk of the day was the Jewish Question. Until 1933, no other people had defended themselves against Jewish

---

83 *Parl. History*, Vol. XIV, p. 1431.
84 *London Evening Post*, 8/6/1753.
85 Picciotto, p. 80. Translator's note: Quotation reproduced verbatim from original source.
86 'J. E.', p. 5.
87 *Reflections of the Past*, p. 3. Translator's note: As the original source puts it: 'The Act lately passed by the *British* Parliament, which paves the Way for the Incorporation of the *Jewish* Nation with so considerable a Body of *Christian* People, hath very much drawn the Attention of *Britons* in general, and very probably of learned *Foreigners* also, as it is a Thing of such a Nature, as the *Jews* never attempted before any where, or any *Christian* Government granted: For, though some have upon this Occasion asserted that *France* hath done the like, yet it is without Foundation; that Nation having only suffered them to reside among them, without taking them into their Body.'
88 *Jews' Advocate*, first sentence of Preface. Translator's note: Quotation reproduced verbatim from original source.

foreign infiltration as unitedly as the English people did back then. But the Jews and their friends were not idle either, and an unprecedented flood of pro-Jewish propaganda poured over the country.

A popular argument for admitting Jews was the possibility of their conversion that the law would supposedly create. The English had not neglected to send missionaries into the world to convert other peoples. Why shouldn't the achievement of this noble mission be made easier by letting the Jews into the country and then endeavouring to convert them on the spot?[89] As soon as the Jews were naturalised, a clergyman argued in a sermon, they would become a more civilised people, and would learn common civility and good manners towards the English.[90] It should not be forgotten, wrote another, that the whole world owed the Jews a great debt of gratitude for their system of morality.[91] In particular, it was the aforementioned clergyman Josiah Tucker in Bristol who demanded the admission of Jews for religious reasons. It would be an almost inconceivable blessing if the English Church were to facilitate God's will to 'fetch home his ancient people'.[92] Some were so certain of the Jews' conversion to Christianity that, in their opinion, naturalisation could be equated with conversion.[93] The hope was even expressed that Jewish naturalisation would facilitate the Jews' return to the Holy Land, with the Jews setting off from England, and the Jewish nation of Israel restored by 1666:

> …Which clearly implies, that the *first Return* of these *Jews* shall be by Ships passing along the *Mediterranean*, from remote Islands: Which agrees to no nation so expressly, as to the *British* Nation, joined probably by the States of *Holland*, their near Ally and neighbouring Maritime Power. And does it not still appear the more probable, that the first setting out of the *Jews* to their own Land will be from *England*, not only by the Assistance of an *English* Fleet, but that, by the late Naturalization of the *Jews* here, they may be enabled not only to extend their Trade, enrich themselves, but purchase Ships of their own; by which Means they may not only facilitate their own Return, but likewise be aiding and assisting to bring their Brethren from other Countries…
>
> When this happy State of the *Jews* will come, we cannot exactly tell, but believe it will be very soon, altho' not so soon as Mr. *Whiston* expected; for he says, that when he was at *Tunbridge*, in the Year 1746, about his Lectures there, which he finished with the following *Memento*: 'That tho' I have been here a Fortnight, and have seen several of this Company, both Ladies and Gentlemen, at Prayers on the Week-Days, and a great Number of them at public Worship on the Lord's Day, yet have I not myself seen any of them at a Gaming-Table. And I cannot but wish, heartily wish, that nobody else had seen them any one of them at such a Place neither. However, I venture to add this, which I desire you all to take special notice of, that if I be right in my Calculation, as to our Blessed Saviour's coming to restore the *Jews*, and begin the *Millennium* 20 Years hence, I cannot but conclude, that after these 20 Years are over, there will be no more an Infidel in *Christendom*; and there will be no more a Gaming-Table at *Tunbridge*.[94]

89 Philo-Patriae, *Considerations*, pp. 7-13.
90 Winstanley, p.11.
91 Leslie, p. 15 ff.
92 Tucker: *Letter to a Friend*, pp. 13-14. Translator's note: Quoted element reproduced verbatim from original source.
93 Bowyer, pp. 452-458.
94 *The Full and Final Restoration of the Jews*, pp. 14-16. Translator's note: Quotation reproduced verbatim from original source.

It is interesting that such public statements come predominantly from clergymen who, with few exceptions, were on the side of the Jews.

Philo-Patriae also believes that Jews can be easily converted since 'many Jewish families have already been baptised in England'.[95] If this statement is to be believed, a mixing of Jewish and English blood must have taken place at this time if not before, since the barriers between the two peoples fell very quickly with Jewish converts to Christianity. On the other side of the issue, there was no lack of doubt about the chances of conversion, and some, including Jonas Hanway, expected the law to have the opposite effect. The Jews had already been treated with such leniency in England that – if they were to convert at all – they would have done so earlier, when more benefit could have been derived from it. The rights granted in the new law would encourage them to hold on to their faith even more, as it would encourage other Jews to immigrate into the country, meaning that the power and status of Judaism would only grow and conversion become even less likely.[96] Similar concerns were raised in an open letter to a newspaper, in response to comments made by a clergyman on the matter.[97]

England was also associated with Jewish prophecies on the restoration of a kingdom in Palestine. As has already been touched on, one anonymous author believed he could foresee England helping the Jews in this matter.[98] Another anonymous writer, potentially also a theologian, devotes his book more or less entirely to this idea. In his opinion there was no doubt that England would lead the Jews back to their country of origin[99] and was destined to put the Jews on the right path of faith.[100] With England's help the Jews would return to Palestine. A canal would be built from the Mediterranean to the Red Sea, and the Jews would then play a decisive role in controlling this sea route due to the location of their land.[101] The author also goes on to say:

> But there are other Circumstances which I have not mentioned as yet, that will induce them to heighten, as well as to perpetuate it; namely, *first*, that they will not have any *Products* of their own to trade with; and *secondly*, that they will have no *Ports* in their Neighbourhood on either on the Seas aforementioned, fit to receive *Ships of War*, and therefore, they will stand in Need of *Great Britain*, as well on Account of the *rich Products* wherewith she can furnish them, both *native* and *foreign*, as of the *Protection* which she will be able to give them by her *Fleets*, which may receive all the Stores that they may want from Time to Time for that Purpose, from *Gibraltar* and *Port-Mahon*, as to their Commerce in the *West*.
>
> So that if *Great Britain* should think fit, at the same Time, to make a Settlement once more upon the *Isthmus* of *Darien*, which parts the *Western Ocean*, that has a Communication with the *Mediterranean Sea*, by the Streights of *Gibraltar*; and the

95 Philo-Patriae, *Considerations*, p. 8.
96 Hanway, p. 70.
97 *London Evening Post*, 18/8/1753. Translator's note: Note that the *London Evening Post* was published every three to four days, and so was dated for the three to four days in question (e.g. 'From Tuesday August 18, to Thursday August 21, 1753.'). For the sake of clarity, I will reference this title by the first date it was issued (e.g. 18/8/1753).
98 *The Full and Final Restoration of the Jews*, p. 14.
99 *Reflections on the Past and Present State of the Jews*, p. 19.
100 *Reflections on the Past and Present State of the Jews*, p. 31 ff.
101 *Reflections on the Past and Present State of the Jews*, p. 58.

> *Pacific Ocean* that hath a Communication with the *Red Sea*, by the Streights of *Babelmandel* [Bab-el-Mandeb], an Isthmus about the same Breadth as that before spoken of, all the whole Commerce of the *Universe* in its utmost Extent, will center in her *ultimately*; though at the same Time a great Part of it must go through the Hands of the *Jews:* And in consequence thereof, all that *Peace*, *Plenty* and *Happiness* might be introduced into the World, which are the great Characteristics of the *Messiah's* Reign.[102]

Such global visions for the future will be seen again later in this study. When we now see the stubborn efforts of the English to establish a Jewish territory in Palestine, we must be surprised at how far these efforts go back. Even today, while strategic necessities and allegiance to international Jewry will no doubt exert their due influence, the history of this grand plan nevertheless remains very intriguing.

Attempts were also made to explain to the English people that a hostile attitude towards the Hebrews was against the Christian religion. A Christian was not allowed to repay like for like, and on top of that, the English still had to make amends for the harsh anti-Jewish laws before 1290.[103] One should neither persecute them with hatred, for they were once the Almighty's favourites,[104] nor ignore the fact that Englishmen and Jews were both of the same father.[105]

Finally, the Jews were warned to end their obsession with amassing vast wealth, since one day they too would die, and be judged and sentenced.[106]

In a London newspaper, we find one Englishman countering the reference to unfair persecution of the Jews with the observation: 'there is a great Difference betwixt persecuting them, and not shewing them particular Favours', this short sentence aptly summing up the response to the complaints of persecution.[107] It was further pointed out that the Hebrews always fought with the Protestants against the Catholics – since their religion was much closer to the former than to the latter[108] – just as efforts were made to convince the English people of the Jews' usefulness to the economy.

The Jews were in possession of unexpected financial resources, so that a large stream of wealth would enter the country along with their immigration,[109] a circumstance all the more significant since they maintained extensive connections with their equally wealthy fellow Jews in mainland Europe.[110] The state could also expect greater tax revenue if wealth increased,[111] since the Jews would not leave their money idle but would invest it in trade.[112]

---

102 *Reflections on the Past and Present State of the Jews*, p. 67-68. Translator's note: Quotation reproduced verbatim from original source. Although the original German version only quoted the final sentence of this passage, I have chosen the larger extract because of its uncanny similarity to what has taken place since the author's time of writing. It should be noted however, that in this prophesy, the Jews would already be converted to Christianity before their return to Israel, 'and consequently they will be a quite different Set of People to what they are at present, both as to Principle and Practice'.

103 Peckard, p. 11 ff.

104 'True Believer', p. 2.

105 Tucker: *Letter to a Friend*, p. 11.

106 *An Earnest Persuasive and Exhortation to the Jews*, p. 17.

107 *London Evening Post*, 18/8/1753. Translator's note: Quotation reproduced verbatim from original source.

108 Philo-Patriae: *Considerations*, p. 52.

109 Philo-Patriae: *Further Considerations*, pp. 8-9.

110 *True State of the Case*, p. 1.

111 *Appeal with Due Submission Addressed to Caesar*, p. 4.

112 *Jews' Advocate*, p. 11; *Letter to the Public*, p. 19.

They already had a significant share in England's economy. However, an even greater share was still to be desired for the good of the country.[113] Jews had now proven themselves ‘not only convenient, but necessary’ for English trade,[114] the future of which could best be secured through further Hebrew immigration.[115] In general, it is a basic rule that the more merchants a country has, the richer and more powerful it becomes. That is why the ‘Turks, Infidels and Papists caress them’, despite the Jews’ opinions and religious sentiments being ‘diametrically opposite to those of their Protectors’.[116]

Finally, new blood and great energy would be injected into the country. Would the Jews have been able to survive all of the persecutions if God himself did not want to see their continued preservation?[117] The centuries-long struggle had ruthlessly eradicated the weaker members of the race, making the survivors ever stronger, and more determined to achieve their goals by whatever means necessary.[118]

There were also warnings from English people among these anonymous voices. They did not consider Jewish capital necessary, as during the reign of Queen Elizabeth there had been great economic prosperity without Jews. Rather, the Jews would only create unwanted competition for the English merchants, which would ruin some of them.[119] We find similar concerns in a major public speech warning that the rich Jews would of course do everything in their power to buy up land with their money and thus gain further influence based on the privileges associated with land ownership.[120]

However, the Jews and their allies did not limit themselves to demanding Jewish naturalisation for the future development of England, but rather attempted to show that the Jews were worthy of this right simply because of the services they had rendered. They claimed that the Jews contributed significantly to the salvation of the state in the critical days and months of 1745 and 1746. During this time, the so-called Young Pretender, i.e. the last Stuart with a direct claim to the English throne, had landed in Scotland and marched with his Scottish Highlanders on London. A mood of panic arose. The Jews claimed that they overcome this panic to help the English defeat the Jacobite Rising. So it was only out of love for the king and country that they voluntarily joined the defence militia which had formed in order to defend London if necessary.[121]

It is true that a number of Jews were found in the ranks of the militia. This is surprising at first, since even the Hebrews do not deny that they abhor wielding weapons. But as soon as we learn more about the circumstances in which this took place, this exceptional phenomenon becomes explicable.

In fact, as a contemporary tells us in detail, not a single Jew volunteered. Rather, they were enrolled into military service ‘by Force and Necessity’.[122] Under the conditions that prevailed at the

---

113 Philo-Patriae: *Considerations*, p. 36 ff.
114 Philo-Patriae: *Further Considerations*, p. 51. Translator’s note: Quoted element reproduced verbatim from original source.
115 Webb: *The Bill Permitting the Jews*, p. 1 ff.; *Address to the Friends*, p. 10.
116 ‘True Believer’, p. 22. Translator’s note: Quoted element reproduced verbatim from original source.
117 ‘True Believer’, p. 3 ff.
118 ‘True Believer’, p. 12 ff.
119 *Daily Advertiser*, 19/9/1753.
120 *Gentleman’s Magazine*, Vol. XXIII, p. 479 ff. Translator’s note: This is actually a reproduction in full of the Earl of Egmont’s speech to the House of Commons against the Jewish Naturalisation Bill, which has already been discussed in this chapter.
121 Philo-Patriae: *Considerations*, p. 41.
122 Romaine: *An Answer*, p. 83. Translator’s note: Quoted element reproduced verbatim from original source.

time, every homeowner was legally obliged to report to the militia. However, he had the option of hiring a soldier to be his replacement, but for this he had to pay a salary of 5 shillings per day. As a result, there were various Jews who were unwilling or unable to raise this amount. So it happened that some of them had to take on the duties of soldiering that they so hated – certainly to their greatest chagrin. Evangelical divine William Romaine asked if such people could be called volunteers:

> Was this all their Merit, that they did what they could not help? They had absolutely no other Merit: They can claim nothing but the Merit of Necessity. And I fear the *Jews* will always act in this Character, they will always be Volunteers by Compulsion, whenever they do any real Service to this Kingdom.[123]

We need not add anything to this statement by Romaine, who was one of the few clergymen to be on the anti-Jewish side of the argument.

The Jews claim as a further service to the general public that they introduced coined money in the aforementioned years of crisis and thus saved the state's credit,[124] because some of the public withdrew considerable quantities of coined gold and silver from the bank in times of danger, and a bank run was imminent. But when supplies were almost exhausted due to this strong demand, the Jews imported gold and silver in larger quantities and made them available to the bank.

It is no secret that the Hebrews do nothing without benefit to themselves, and so the Reverend Romaine's comments on this matter appear to quite accurate, according to which the Jews enriched themselves considerably from this transaction.

The Bank of England had closed its discount office to the merchants, which resulted in a general rise in prices on the stock exchange and a shortage of minted gold. The Jews then bought and imported specie [precious metal money] from Holland and Hamburg instead of accepting bills of exchange to settle their claims against foreign business associates. In this way they made a profit of at least 7%, the difference in value between the coins and the bills; the only reason for raising the money that they had previously carried out of the country was that it was in their interest. Or as Romain put it: ‘it was not their Love for the Government, but their Love for *7 per Cent*’.

Romain affirms that the City’s merchants and the directors of the Bank of England soon realised that there was not the slightest merit in this act on the part of the Jews:

> I believe all the Merchants in *London* have ever considered their importing the Specie in this Light: I am sure however, that the Directors of the Bank have. They saw no Merit in what the *Jews* did, no not the least. This great Piece of Service, as the Apologist relates it, could make no Amends to the Bank for their smuggling the Specie out of the Kingdom, and therefore it denied them those very Privileges, with which all the trading Part of the Kingdom were indulged: For when the Bank opened her Discount-Office to the Merchants, it remained shut to the Jews, and continued shut, until very lately [i.e.

123 Romaine: *An Answer,* p. 84. Translator’s note: Quotation (and subsequent Romaine quotation) reproduced verbatim from original source.
124 Philo-Patriae: *Considerations*, p. 42.

> about 7 years]: Insomuch that if a Christian Merchant brought a Bill with a Jew's Indorsement upon it to be discounted, it used to be returned undone, and this Reason was given, that probably the Christian might bring the same for the Service of the *Jew*.

The Reverend Romaine also asked the question of how was it that this English coin had found itself abroad in the first place, in order for to be so helpfully re-imported into the country. He furnishes the reader with his thoughts on the matter:

> When we hear of their [the Jews'] great Merit in importing Specie, it naturally makes one enquire, how this Specie came to be exported? Who are they that carry on this illicit Trade? By whose Traffick was the Nation drained of its Specie? I do not mean, of foreign Gold and Silver, but of our own Coin. And who will point out any Persons deep in this Inquiry, but the *Jews*? And how deep they are in the Mystery of smuggling the Currency out of the Nation, every Person, who has been Abroad, must be perfectly convinced: For in what Part of *Europe* do we not find *English* Gold, and in Abundance? It is not suffered to be exported by the Laws. It must be smuggled Abroad. And if the Casks in which it is exported were now and then to be opened at the *Custom-House*, and all the Coin turned out, I fancy some Quantity of little *English* Guineas would be found lying might snug in the Middle of the Cask, to the great Disappointment of *Duke's-Place*, and to the no small Joy of the fortunate Officer.

Finally, Romaine questions the supposed good deeds that the Jews put forward for their cause:

> And now where is all this boasted Merit of the *Jews*? for which they claim their Naturalization. They first drain us of our Specie, and bring us into Distress, and then they take an Advantage of this Distress, and make a mighty Merit of bringing the same Specie back again, although they get 7 per Cent by it. Their fighting Merit was very insignificant, but this trading Merit is very iniquitous.[125]

In the critical years of 1745 and 1746 it also happened that the Bank of England's notes were offered below par: the first signs of a lack of confidence in the state's credit, with the resulting threat of a decline in the currency. All the leading merchants of the City united in these hours of crisis and published a declaration that they would redeem all banknotes at full rate: a measure which contributed greatly to the saving of the currency.

Philo-Patriae treats the affair as if the Jews could claim to have played a decisive role in this support campaign.[126] However, he himself had to admit that out of the twelve leading merchants involved, only two were Jews. We do not know whether this is true, but assuming it is based on truth, doesn't this number of Jews speak against their predominant participation in saving the day?

125 Romaine: *An Answer*, pp. 84-87. Translator's note: All quotations reproduced verbatim from original source. Readers who wish to know more about this dual paper-gold currency economy, with a description of the various scams and manipulations taking place as a result, may wish to consult William Cobbett's *Paper Against Gold* (1815). Cobbett is also discussed in Volume 5, vis-à-vis his outspoken views on the Jewish Question.
126 Philo-Patriae: *Considerations*, pp. 43-4.

In reality, their help in this regard was of quite minor importance, since the aforementioned Sir John Barnard played the instrumental role in procuring the signatures of the leading city merchants as an agreement to receive the banknotes,[127] with the full support of Mr. Lee, an English banker of Lombard Street.[128] For his swift action in this time of panic, as well as for other eminent public services (he was also an MP and City alderman), in May 1747 the city erected a statue of Barnard on the Royal Exchange, despite his protestations.[129]

As a further service to the state, Philo-Patriae cites the fact that in the years of crisis the Jews lent considerable money upon the Land Tax: 'A quarter of the money immediately raised on this occasion came from them…'[130]

Romaine replies that the Jews had indeed made funds available to the government, but there was nothing unusual about this loan, since it offered the best security that the state could give them, and security was of particular importance during times of instability. The interest rates were also good, and so, with the best will in the world, one could not say that the Jews had in any way made a sacrifice for the benefit of the nation.[131]

But Romaine also seems to have missed the most important way of refuting Philo-Patriae's claim. We found an official list of the subscribers' names and the amounts they subscribed, drawn up at the request of some of the citizens involved in this rescue operation for the state. This list was printed together with the Guildhall Committee report in 1747. It is now clear that, of the initial subscriptions totalling £18,910, the Jews only raised the sum of £514 (and 12 shillings). It cannot therefore be said in the slightest that the Jews raised a quarter of the initial funds, on the basis of which the public felt sufficiently confident to make further subscriptions.[132]

When the list was published in the *London Evening Post*, the Jews were simultaneously asked to provide corrections if the list did not correspond to the facts. However, further detailed research in this and other newspapers found no evidence of any amendment to the published list.

This strongly suggests, alongside Romaine's points, that the Jews could not demonstrate any past services to the state that would have justified passing the naturalisation law, just as Hyamson's modern perspective on the situation,[133] which is essentially just a reformulation of the arguments made by Philo-Patriae, is likewise refuted.

In contrast to the Jews and their allies, the opponents of the bill see Christianity as an insurmountable obstacle to the law, a position which they justify by saying, among other things, that the Jews are solely responsible for the crucifixion of Jesus Christ and that the principles of the Christian religion are incompatible with those of the Jewish.[134]

---

127 *Dictionary of National Biography*, Vol. I, p. 1160.
128 Romaine: *An Answer*, pp. 87-8.
129 Orridge: p. 179.
130 Philo-Patriae: *Considerations*, p. 45.
131 Romaine: *An Answer*, p. 89.
132 *London Evening Post*, 16/8/1753. Translator's note: Having looked at the original source, and found that there is no indication to show how soon these Jews subscribed after the subscription opened, it still may be the case that these Jews gave their money at a very early stage when the overall pot of funds was still quite small, and their contribution therefore relatively large, and a way of encouraging the wider public to invest. I therefore do not see this list as the conclusive proof that Aldag seems to think it is.
133 Hyamson: *History*, p. 217.
134 See, for example, Romaine: *An Answer*, p. 21 ff.; *Candid & Impartial Examination*, p. 10 ff.

Frequent reference is also made to the economic disadvantages that the law would bring to English merchants.[135] A key quotation in many arguments was a statement from the great English Lord Chief Justice Sir Edward Coke:

> The *Jews* and all other Infidels are in the Eye of the Law *Aliens* in the highest Degree, *perpetui inimici, perpetual Enemies*: *For the Law presumes not they will ever be converted; for between them, as with the Devil, whose Subjects they be, and the Christian, there is perpetual Hostility, and can be no Peace.*[136]

In addition, the Jewish character was examined in detail. This led to conclusions about the Jewish people that are completely consistent with ours, and an Englishman today would be surprised to know that these views were once held by the majority of the English people. As Romaine [*An Answer*…, p. 62] poetically summed up the general view among the English populace:

> We know, that Grapes do not grow upon Briars, and yet we may as reasonably expect to gather a plentiful Vintage upon our Hedges, as to find a Race of moral *Jews* growing in our Cities.

The philanthropist Jonas Hanway predicted that the Jews would bring no advantage to England's labour market:

> Among the lower classes of the people, however great their poverty, they are naturally, or by custom, averse to labor. Their religion cuts them off from commerce with the rest of mankind, and I cannot discover that they learn any art, or practice any manual labor. They are of no use in agriculture, or manufactory; neither will they serve us in our army, or navy.[137]

Hanway had the following to say about Jewish hawkers and pedlars. Note his dismissive tone regarding the complaints of the English customers, as if implying that it was all that they deserved for trusting Jewish salesmen:

---

135 See, for example, *Appeal to the Throne*, p. 22; Hanway, p. 175 ff.

136 Romaine: *An Answer*, p. 10; *Daily Advertiser*, 3/11/1753, 10/11/1753. Translator's note: Quotation reproduced verbatim from original source (Romaine). The original iteration of this statement, found in *Calvin's Case (7 Coke Report, 1a, 77 ER 377)*, varies very slightly from the above version in style but not in meaning (and to no-one's surprise, Romaine's version has the word 'Jews' inserted for additional emphasis, whereas Coke solely spoke of 'All infidels…').

137 Hanway, p. 69; *Westminster Journal*, 9/6/1753. Translator's note: Quotation reproduced verbatim from original source. As has been said previously in this study (see Vol. 1, footnote 269), this Jewish aversion to manual labour dates from 800 A.D. onwards, in which the Babylonian Talmud became the acknowledged authority in all Jewish communities. Under this classical Judaism, the Jews 'developed a hatred and contempt for agriculture as an occupation and for peasants as a class, even more than for other Gentiles' and wherever Jewish society is to be found, in whatever form, 'it does not include peasants'. See Shahak, pp. 42, 53 [Translator's Bibliography].

> Next to these come a train of *hawkers*, and *pedlars*, and *traffickers* in every *imaginable* commodity, in every *imaginable* way, but very few in *that* which is deemed *regular*, *honorable*, and according to the ordinary rules of civil polity. In this general list, we must include those who buy, and sell, stolen goods. Gentlemen who have been curious in their remarks, observe that many second-hand things, exposed to sale by the *Jews* in *Flanders*, are of *English* manufacture. It ought not to be imagined that these are *all stolen*, since they *buy* great quantities, in what is generally called a *fair way*.
>
> In the light of *itinerant pawnbrokers*, and purchasers of that which the seller ought not to dispose of, a late complaint of the university of Cambridge may be urged in proof, that such kind of wanderers are oftentimes detrimental. As to the *qualities* of the goods which they *vend* up and down the country; the complaint made against them, seems to carry with it a reflexion on the understanding of the *buyers*; we will therefore pass it over, as not essential to the present argument.

It is because the Jews have an aversion to productive labour that they can only end up causing a rise the prices of essential goods, the supply of which will not change with their presence, but the demand for which can only increase with their presence as additional consumers:

> It is rather a diminution of the merit of the Jews, that their poor are really a burden to the nation. They serve for little more than to raise the price of provision to the industrious laborer, from whose shoulders they take no part of the burthen.[138]

From a criminal perspective, it would also be disadvantageous to allow more Jews into the country. As one letter-writer to the *London Evening Post* stated:

> For several Years past, most of the rich Jewels, Plate, Watches, &c. that have been stolen from the Nobility and Gentry, either from their Houses, or on the Highway, have been sold to the *Jews*; who carry them to Holland, and other Places, where they dispose of them, so that their Owners never hear more of them. Numbers of *Jews* are employ'd in this vile Traffick. Pretty Fellows indeed, and very proper for Naturalization!![139]

The Jews are accused of generally being of inferior character,[140] and are even described as 'the subtilest People upon the Earth' and 'the most contemptible People'.[141] Romaine strongly opposes

138 Hanway, pp. 67-8; also see *London Evening Post* 18/9/1753. Translator's note: All quotations reproduced verbatim from original source (Hanway).

139 *Westminster Journal*, 9/6/1753; *London Evening Post* 7/7/1753, 22/9/1753; 'J. E.', p. 12. Translator's note: Quotation from original source (*LEP*, 7/7). For a thorough investigation into Jewish criminality in England during this period, see Todd Endelmen's excellent *Jews of Georgian England*, particularly the chapters 'Peddlers and Hawkers' and 'Pickpockets and Pugilists'. Chapter 4 of Felsenstein also has lively vignettes and contemporary illustrations of these Jewish ambulant salesmen [both books in Translator's Bibliography].

140 See, for example, the *Public Advertiser*, 22/8/1753; *Admonitions from Scripture and History*, p. 7 ff.

141 See, for example, the *London Evening Post*, 16/8/1753. Translator's note: Quoted elements reproduced verbatim from original source, which is itself an excerpt of a 1733 letter written by Charles II's royal historiographer to Lord Clifford, solely on the subject of Jews. See Howell, pp. 312-7 [Translator's Bibliography] for the original 1733 letter.

the view that Jewish wealth is of benefit to the country, because of the immoral way in which it was acquired. Their fraudulent activities would, over time, erode the all-important trust between men, blacken England's reputation in the world and be highly prejudicial to English trade.[142] Other sources tell us that, even back then, people all over the world were being harmed by English speculators:

> On the banks of the Danube, the Vistula, the Rhine, and the Tagus; on the shores of the Baltic and the Mediterranean; on the plains of Poland – I have met with men who have asked me for charity, because they had been ruined by connexion with some of the first English houses.[143]

Finally, there was the charge that Jews 'are Broachers of false News; (holding Correspondence in all Parts) in order to rise or fall Stocks at their Pleasure'.[144]

The sources unfailingly tell us how the Hebrews continued to be a source of trouble. It is their general depravity that after a certain time turns the population against them, with all of the domestic political disruption that this brings, along with their eventual persecution.[145] They also rightly aroused resentment because they rose to prominence and became rich 'wheresoever they *nest Themselves*', mainly through 'Villanies and Cheating'.[146] In addition, they would bring unrest into the nation through their innate revolutionary spirit, as amply proven by their own history.[147] As Romaine wrote, it made no sense at all as to why anyone would want to grant these '*Vagabond Jews'* – already described as such in the New Testament – every possible right and privilege of the free-born Englishman.[148]

The Jews and their allies did not of course remain silent about such accusations. Philo-Patriae,[149] citing passages from the Bible, denied the Jews' immorality and concluded that some English people were worse than Jews.[150] In England, an author going by the name of Andrew Henderson and declaring himself to be a Christian, had this to say about England's leading Jews:

> …nor have the *Jews* any Power to purchase Estates without a parliamentary Authority, tho' these could not be vested in the Hands of better Men than some of the *Jews* are, such as the harmless *Sampson Gideon*, that Father of the Poor; the generous and open hearted *Mendezes*, *Franks*, *Salvador*, and others, who supplied the Nation in the midst of Distress, and so frequently furnished the State with Money, the Sinews of War on every Emergency…[151]

142 Romaine: *An Answer*, pp. 78-9.
143 Francis, p. 83. Translator's note: Quotation reproduced verbatim from original source.
144 'J. E.', p. 12. Translator's note: Quotation reproduced verbatim from original source. The charge of being 'broachers of false news', as demonstrated in Volume 3 with the 'death of Queen Anne' event, will particularly resonate with readers today.
145 Hanway, p. 166 ff.; *Gentleman's Magazine*, Vol. XXVIII, p. 479.
146 *London Evening News*, 16/8/1753. Translator's note: Quoted elements taken verbatim from original source.
147 *An Appeal to the Throne*, p. 14.
148 Romaine: *Modest Apology*, p. 7. Translator's note: Quoted element from original source. The New Testament reference to *vagabond Jews* can be found in Acts 19:13 (King James Version).
149 Philo-Patriae: *Considerations*, p. 11 ff.
150 Philo-Patriae: *Further Considerations*, p. 4.
151 Henderson, p. 30. Translator's note: Quotation reproduced verbatim from original source.

Indeed, one pro-Jewish author even goes so far as to summarise his reflections with the words: 'And I will not scruple to say, that any *Jew* is equal to a nominal Christian.'[152] The Hebrews themselves consider it quite possible that some of these writings, most of which were published anonymously, were written by their fellow Jews.[153] Certainly, one could assume that this latter opinion could only have come from the pen of a Jew. We can safely assume the same for the author Philo-Patriae, not least since the Jews often work under the cover of patriotic-sounding monikers such as his, which literally means 'Lover of the Fatherland'. But in addition to the Jews, the clergy played no small part in writing these tracts, as can be seen indirectly from an open letter to a newspaper. The main content of this letter is as follows:

> The Christian pastor-rabbi who recently wrote in favour of the Jew Bill had the impudence and arrogance to assert that the Jews were not only more decent and honest merchants, but people of better morals than the Christians of this country, and that the Jews were much more liable to be corrupted by their association with us than vice versa. He has… heaped great shame upon himself and his spiritual brothers with such assertions. For if we are generally worse than the Jews, it must undoubtedly be due in large measure to our clergy, who do not care for their flock as they should, who do not set them a good example, but who are so eager for their worldly riches that – instead of fulfilling their sacred duties and raising the morale of the people – they would prefer to write such pamphlets…[154]

Another commentator also does not fail to point out the undesirable situation of Jews marrying English girls.[155]

Under the heading: 'History of the Future', another article made an attempt to give an ironic depiction of future conditions that, despite certain exaggerations, reflected the populace's deep concern.

The future that was predicted was one in which the sons of Gideon and others of his race would violate the daughters of Britons. The British, incensed about this outrage, would be unable to do anything about it because the authorities would protect the Jews. The Jews would even go as far as to ask the government to provide them with English women, in return for which they were prepared to pay any sum. If their request was rejected, they would withdraw all of their money from government securities.[156]

Already by that time, entire neighbourhoods in London must have been inhabited by Jews, because one author warns against this development and emphasises that Leadenhall Street, Duke's Court, Broad Court, Duke's Place, Bever's Marks, Henage Lane, London Walt, Houndsditch and Cribby Islands is full of them.[157] There was also no shortage of voices warning of the threat of

---

152 *Address to the Friends*, p. 19. Translator's note: Quotation reproduced verbatim from original source.
153 Solomons, p. 211.
154 *London Evening Post*, 30/10/1753. Translator's note: There appears to be an error in this reference.
155 *Daily Advertiser*, 8/9/1753.
156 *London Evening Post*, 16/10/1753. Translator's note: There appears to be an error in the reference.
157 'J. E.', p. 13.

increasing Jewish influence.[158] If the law were to be enacted, in time England would be entirely controlled by Jews.[159] Their cunning and resources would soon undoubtedly carry them into Parliament.[160] Even then, according to one letter-writer, the Jews were not afraid to say that the land of England would soon belong to them, which is very similar to the Jewish slogan of today: 'It is your king, but our country.'

The same letter-writer, 'Civis Westmonasteriensis', also made the following startling prediction:

> The Predictions in the *Hebrew Journal*, calculated for One Hundred Years hence, may, in a Century or two, be fulfilled, and our Children, that are yet unborn, feel the direful Effects of the Pusillanimity and avaricious Passion of their Ancestors: They may see the *Jews* possess'd of their principal Offices under the Government; or at least, the principal Officers of the State… And whenever that shall be the Case, nothing but a Miracle can save the Christian Religion from utter Destruction.[161]

One would also eventually come to find Hebrews in the magistracy and the legislature.[162] The ancient rights of the English should not be compromised for the sake of Jews, and if Jewish rights triumphed, English customs and customs would be endangered.[163] Even the external appearance of the Jews leaves no doubt about their inner characteristics:

> Their Crimes deserve these severe Lashes of Conscience, and how severe they are you may read in their very Faces. You know a *Jew* at first Sight. And what then are his distinguishing Features? Examine what it is peculiar that strikes you. It is not his dirty Skin, for there are other People as nasty; neither is it the Make of his Body, for the *Dutch* are every whit as odd, aukward Figures as the *Jews*. But look at his Eyes. Dont you see a malignant Blackness underneath them, which gives them such a Cast, as bespeaks Guilt and Murder? You can never mistake a *Jew* by this Mark, it throws such a dead, livid Aspect over all his Features, that he carries Evidence enough in his Face to convict him of being a Crucifier.[164]

Harsh words, but the truth is always bitter.

---

158 Romaine: *An Answer*, p. 41; Hanway, p. 160; *Full Answer to a Fallacious Apology*, p. 17.
159 *London Evening Post*, 17/5/1753.
160 *London Evening Post*, 12/5/1753.
161 *London Evening Post*, 12/7/1753 (also found in *A Collection of the Best Pieces…* pp. 66-71). Translator's note: Quotation reproduced verbatim from original source. The reference to the *Hebrew Journal* is to remind readers of an earlier satirical article printed in the *London Evening Post* entitled 'News for One Hundred Years Hence in the *Hebrew Journal*, by Authority' (7/7/1953). The article imagines what the England of the future would look like under Jewish control. Outlandish predictions include Jews being land-owning nobility and government ministers, statues of great Englishmen being pulled down, babies being routinely circumcised in hospital, and Christians, who were no longer British subjects, being shot by government soldiers. The temple was also being rebuilt in Jerusalem, with further funds for the building being raised by a lottery in Britain.
162 *Candid and Impartial Examination*, p. 24. Translator's note: This text is also useful for its reproduction of the original wording of the fateful 'Jew Bill'.
163 *A Letter to the Worshipful Sir John Barnard*, p. 5; *Court and Country*, p. 5.
164 Romaine: *Modest Apology*, p. 8-9. Translator's note: Quotation reproduced verbatim from original source.

Near the end of the same tract, however, the author is resigned to summing up the situation using the following Latin phrase, which has resonated through history:

> It is an old Observation, which has been justified by long Experience, that Blindness always precedes a Judgment. The very Heathen could observe it – *Quos Jupiter vult perdere, prius dementet.* [Those whom the gods wish to destroy, they first make mad.] Our present Conduct argues some such Infatuation, and foretells the Approach of some great Calamity…[165]

The Jews and their allies believed that this fear was misplaced. Even if large numbers were to come into the country, they could not pose a threat given their numerical inferiority. According to the pro-Jewish side, the Jews were peaceful, trading people who would neither use their influence to the detriment of the country nor disperse their residences throughout the population because they knew their unpopularity with the people and therefore behaved prudently, keeping together in the same part of town.[166] Of course, Philo-Patriae could not see any danger in the increasing influence of the Jews; indeed, he even preferred that they become landowners rather than the '*Jacobites*', who were much more dangerous for England.[167] There was also no reason to fear the Jews entering Parliament in the future; there, as elsewhere in general, they would only have England's best interests at heart.[168]

The internationality of the Jews and the associated dangers for a nation are illuminated by the following comment:

> …we shall find, that no People on Earth are more apt to betray Secrets and communicate private Intelligence, from one Country to another than the *Jews*, on Condition that they are well paid for it. They are a People who by their Religion are rendered indifferent, if not directly opposite to all Christians of what Denomination soever; and their natural Thirst of *Lucre* makes them careless which Party they betray, so that they can avail themselves thereby. Though to do them Justice, they generally take Care to advantage the highest Bidder by their Information.

The anonymous author then urgently warns of the danger of this naturalisation law, which could allow the entry of the Jew into the nation's 'Councils, or any Branch of the Government',

---

165 Romaine: *Modest Apology*, p. 15. Translator's note: Quotation reproduced verbatim from original source. The square brackets indicate my insertion into the text, which is Enoch Powell's famous use of the phrase.

166 *Appeal to Caesar*, p. 16ff.; *Letter to the Public*, p. 18ff.; *True State of the Case*, pp. 2-9; *Freeholder*, p. 30.

167 Philo-Patriae: *Further Considerations*, p. 57. Translator's note: Quoted element from original source, reproduced to remind the reader that the word 'Jacobite' was an emotive word used to trigger fear and hatred of fellow countrymen, and a word which the Jews were not afraid to brandish for their own divisive or libellous political purposes. In this regard, see Romaine: *An Answer*, pp. 90-93 (**93**), in which he talks of how Jews have set up the internal bogeyman of the Jacobite, in order to call anyone who opposed their agenda this name, with the aim of discrediting and isolating him from his fellows.

168 'True Believer', p. 19. Translator's note: (from the original source) 'Is it not reasonable to believe, that he will give his Vote on that Side of the Question which shall appear to him to be the true Interest of the Society of which he is now become a Member?'

where the secret knowledge he gained of state affairs could, 'by his extensive Communication with his Brethren abroad', be betrayed to 'every Court in *Europe*'.[169]

There were even voices who feared that by naturalising the Jews, England would effectively become Jewish, which would lead to its doom. From the *London Evening Post* of 12th July, 1753:

> …then as the Christians and Antichrist Jews will be naturalised into one Body, so will they be into one and the same Guilt, one and the same Punishment; for this unnatural Naturalization will then become not only the Crime of an infidel iniquitous M[iniste]r, and his Adherents, but by passing into an national Act, will pass into a national Crime; and national Crimes always did, and always will call down national Judgments.

From the 1753 tract *Admonitions from Scripture and History*:

> They blaspheme that Holy Name by which we are called, and curse us, and would at any Time destroy us Root and Branch, if they could. And their Naturalization would give them Means and Opportunities, beyond all that I have yet said; and indeed, beyond all that any Man can think or imagine, to effect this. So that we can have no Communion or Fellowship at all with Them, any farther than to allow them a quiet Being, for common Trade and Merchandize, among us. Beyond which, all Friendship with, and Charity to Them, is to join with them in Enmity against our own Redeemer; and so make ourselves Foes to our own Religion, Peace and Salvation. And, therefore, if the Attempt now said to be on Foot, to incorporate them in Rights and Privileges with our natural-born *Englishmen*, should take Place, I must look upon our own Destruction, as a People, to be the next Thing we have to expect; and that, after That, we shall never see happy Day more; but Their Sin and Guilt shall become ours; and their Judgement and Plague follow us; till God cast us out of this good Land which He hath given us; as He hath, so long since, cast Them out of Theirs.[170]

Elsewhere the same warning was expressed in verse:

> Till her [Britannia's] Sons prove honest, just, and true,
> And learn to hate, that hateful Thing, a JEW.[171]

The old wake-up call from the pre-Restoration period is heard again in various places:

---

169 *A Candid and Impartial Examination*, pp. 16-7. Translator's note: All quoted elements reproduced verbatim from original source.

170 *London Evening Post*, 12/7/1753*; Admonitions from Scripture*, pp. 7 ff., 28. Translator's note: Quotations reproduced verbatim from respective original sources.

171 *London Evening Post*, 8/9/1753. Translator's note: Quotation reproduced verbatim from original source.

> Awake, therefore, my Fellow Britons, Christians and Protestants! It is not *Hannibal* at your Gates, but the *Jews*, that are coming for the Keys of your Church Doors.[172]
>
> Britons awake! let the noble spirit of *truth* and *liberty* fire all the soul.[173]

Meanwhile, the author of *Some Considerations on the Naturalization of the Jews* felt the following poem was important enough to put on his title page:

> *Thus Step by Step, a Nation is undone,*
> *And Prodigals lose what their Fathers won;*
> *A Jew, a Turk, or Devil may come here,*
> *And Naturalize; it will not cost them dear.*

We have seen from these brief references – taken from the flood of tracts that were published both for and against the Jewish naturalisation law – the vehemence with which the issue was treated. Hopefully, this overview has further conveyed to the reader that the Jews' opponents did not give in, even when the bill was passed into law. But it must be all the more astonishing that the bill was presented in the first place given that, based on the opinions expressed publicly, an overwhelming majority of the populace was against it.

We can also see from many contemporary accounts that hardly anyone in the country was happy about the law being passed.[174] The reason had to be that the English nation has had a deep antipathy towards the Jews since ancient times, which was particularly evident in the tumultuous year of 1753.[175] So it came to pass that 'the People are not pleas'd at it in the City, Town, or Country, all murmuring; none having any other Reason, except those that had the golden Apples'.[176] It is therefore not going too far to say that the English people stood up as one against the law and strove to enforce their will with every means at their disposal.[177]

How exactly did this public resentment manifest itself?

We learn from the *London Evening Post* that: 'It is rumoured that a Petition from a certain great Body is intended to be delivered to the King, praying his Majesty not to sign the Bill for naturalizing the Jews.'[178] Apparently this plan either did not take place or was unsuccessful, since we find out that on June 7th, 1753, the king did the very thing the people wanted to prevent.

Apparently the universities had not done enough to support the people in their cause, as on October 16th a Rev. Dr. Free was reported to have given a sermon at Oxford calling for his scholarly peers to take a greater role in the struggle, and:

---

172 *London Evening Post*, 22/5/1753. Translator's note: Quotation reproduced verbatim from original source.
173 *The Court and Country Interest*, p. 6. Translator's note: Quotation reproduced verbatim from original source.
174 Hanway, pp. 55, 172. Translator's note: There appears to be an error with this pages numbers of this reference.
175 *Appendix to Review and Letters*, p. 6.
176 'J. E.', p. 16. Translator's note: Quotation reproduced verbatim from original source.
177 *Parl. History*, Vol. XV, pp. 110, 128, 133; *Daily Advertiser*, 1/9/1753; *London Evening Post*, 19/7/1753, 21/8/1753.
178 *London Evening Post*, 22/5/1753. Translator's note: Quotation reproduced verbatim from original source. If there was truth to the rumour, given what we know, it is likely that the 'great Body' was the City of London Corporation.

> for this Reason several prudent People in the *New* Interest [i.e. Whigs, who were supporters and beneficiaries of the new financial system], who were his *Well-wishers*, are now disgusted at the Forwardness of this Author, a Man of a low Station, who has lately been troubling this Place, more than once, with his *Speeches* to the Citizens, and *Sermons* to the Scholars…[179]

Further public calls for resistance were issued, and subsequent protest meetings held. In every corner of the kingdom, large crowds of people gathered to express their will.[180] While these demonstrations are acknowledged by Philo-Patriae, he considers them to be irrelevant, as in his view they are by people in pursuit of their own selfish ends.[181] The facts by no means support his thesis.

Demonstrations took place in Warwick, Blithfield, Essex, Staffordshire and Montgomeryshire,[182] to name but a few locations, while in almost all constituencies, voters came together to either thank their MPs for their opposition to the bill during its passage through Parliament, or to vigorously demand such opposition from them in the future.

However, a much larger number of constituency meetings have been recorded in which the members of Parliament were asked to do everything they could to repeal the law, otherwise they could expect not to be re-elected in the spring of 1754. We see such assemblies in Taunton, Reading, Cirencester, York, Bristol, Yarmouth, Haslemere, Lancaster, Gloucester and Westminster, as well as in the counties of Kent, Somersetshire and Middlesex, among others.[183] This should give an accurate picture of the popular mood. In addition, attention should be drawn to the fact that as the winter session of Parliament approached, i.e. November and December 1753, such meetings became particularly frequent.

This outburst of public indignation must have come as a shock to some of the MPs who had voted in favour of the bill, as can be seen in the following extract from a letter written by a Dr. Birch of London to the Hon. Philip York, dated September 29th, 1753:

> The Jews Bill is likely, among many ill consequences, to have one good effect, in relieving the next parliament from the oratory of Mr. Sydenham whose declaring for that Bill has rendered the city of Exeter implacable to him; though to acquit himself of Judaism, he dispersed printed papers, justifying his attachment to Christianity, and urging as a proof of it, his travelling on Saturdays, when the business required it, and his strict observance of Sundays. This, with some other reasonings of the same force, induced his friends to persuade him to suppress those papers, which he had not yet delivered.[184]

---

179 *London Evening Post*, 23/10/1753. Translator's note: Quotation reproduced verbatim from original source. This excerpt is important for showing the personal material motives behind some of the elite support for Jewry.

180 *Gentleman's Magazine*, Vol. XXIII, p. 468; *Public Advertiser*, 10/10/1753, 11/10/1753, 12/10/1753, 17/10/1753, 19/10/1753.

181 Philo-Patriae, *Considerations*, p. 26 ff.

182 *Daily Advertiser*, 20/10/1753; *Public Advertiser*, 22/8/1753; *London Evening Post*, 17/7/1753, 18/8/1753, 8/9/1753.

183 *Public Advertiser*, 10/10/1753, 12/10/1753, 7/11/1753, 19/11/1753; *London Evening Post* 17-19/7/1753, 21-23/8/1753, 6-11/10/1753, 6-10/11/1753, 24-27/11/1753, 4-8/12/1753.

184 *Parl. History*, Vol. XIV, p. 1431. Translator's note: Quotation reproduced verbatim from original source.

This following vignette should give some idea of the mood in England. However, there are a number of such reports which together provide a well-rounded picture of the situation, and which delight with the humour they contain:

> A Kent MP had the misfortune of voting for the bill, the news which spread like wildfire throughout his constituency and especially his hometown. Great excitement gripped the population, and they were quite angry with their honourable representative.
>
> He had no idea of the storm that was brewing when he returned to his constituency a short time later, happy to have escaped the sweltering heat of London in the summer. His path took him past his local public house, where he knew his best friends were having lunch at the time. He quickly decided to enter the bar to proudly introduce himself to his electorate.
>
> When he entered, his expectations were not disappointed: upright and sedate citizens of the small town were gathered and were discussing the latest events with each other. He greeted them with a hello and asked to sit with them, as was his old habit. In his joy at seeing them again, he had not noticed that everything had fallen silent when he entered, and so was shocked when his friends expressed great regret that he would not be able to eat with them because they had unfortunately ordered pork to be served. Only then did the poor sinner realise the situation and was left in a state of bewilderment. It took him a moment to recover, and only the booming laughter of those present broke him out of his dismay. Grabbing his hat and rushing away was one thing. On his way he passed the market square and, to his joy, spied a long-time friend and loyal voter. Glad to have found someone – and this person in particular – to talk to, he rushed to greet him. He immediately bombarded him with a barrage of questions and, in his lingering state of confusion, wanted to get more detailed information from his friend about the attitude of the others. When he paused for a moment after a question, in the hope of getting a response, he saw that his friend was looking at him interestedly but in silence. The honourable member paused and impatiently pressed him with questions about why the hell he wasn't answering. His friend surely had to hear and understand him. Without batting an eye, the brave man replied: ‘Eh…, I can hear you – but unfortunately I can’t speak Hebrew.’ No sooner had he said these words, he left the astonished parliamentarian standing there in the middle of the square.

The *London Evening Post* of July 14th, 1753, also tells the following anecdote:

> We learn, by a Gentleman just come from Cambridge, that a certain *Great Man*, who had lately made a Visit there, was, on his Departure, saluted by the People, who followed him in Crowds quite through the Town, with *Hail, King of the Jews!*
>
> [Translator’s note: Reproduced verbatim from original source, see also footnote 185.]

Times of violent political conflict are always more or less the same. The people strive to use battle cries to rile up their own ranks or to inspire others with their ideas. And so it was in England in 1753.

The masses of Lancashire voters wore blue ribbons at their meetings with the inscription: 'No Jews! Christianity and the Constitution!' In Somersetshire the motto was: 'No Judaism! Christianity forever!'[185]

There was a report in early June that 'a worthy Member of Parliament went out of Town to his Country Seat in Wiltshire, whose Attendants consisted of six Persons on Horseback, with Labels in their Hats, *no Jews, no Naturalization Bill, old England and Christianity for ever*'.[186]

The slogan: 'No Jews!' was one of the most common in the election campaigns,[187] but the other battle cries mentioned above were also commonly used.[188] Cries were often heard of 'No long beards nor whiskers! Christians forever!'[189] and 'No Jews, no wooden Shoes!'.[190] These words reverberated through the streets whenever the masses assembled for protest gatherings, and were loudly shouted from the excited processions as they moved through the Jewish-inhabited streets of London. How much it was the general battle cry is shown by the fact that the Jew Gerald Hertz (who changed his name to Hurst in 1916) chose it as the chapter title for this period of his book.[191]

The meaning of the connection between 'Jews' and 'wooden shoes' has so far remained unclear. Hyamson[192] and Hertz[193] are not entirely sure either, but they believe that the wooden shoes were an expression of rejection of the Huguenots. This interpretation seems to be wrong, since this year the crowd only had to deal with the Jews regarding naturalisation. None of the writings discussed so far confirm Hyamson and Hertz's thesis. We believe that another explanation may come closer to the truth and therefore refer to the following extract from a poem:

> (Christ save us from His enemies, the *Jews!*)
> What's this? Made free and true-born *English*, *Jews!*
> The Devil, Infidels! Hereticks! and Turks!
> These can't be *English*, these are Romish Works:
> Some Popish Plot, to bring in the Pretender;
> Pray Heaven guard our glorious Faith's Defender!
> Were this News true, all Hell would be let loose,

185 *London Evening Post*, 17/7/1753. Translator's note: The incident of the people shouting at a politician is also reported in *A Collection of the best pieces* [p. 76], with the insult being shouted in Latin – '*Ecce Rex Judæorum*' [Behold, the king of the Jews] – and the *great man* being a government minister (assuming that both accounts are varying descriptions of the same incident). If it is indeed true that the public were shouting insults in Latin, this goes some way to discredit Hertz's characterisation of 'the people at large' (i.e. the Jew Bill's opponents) as 'gin-sodden and wholly uneducated' [Hertz, p. 93].

186 *London Evening Post*, 7/6/1753. Translator's note: Quotation reproduced verbatim from original source.

187 Tucker: *Second Letter*, p. 3.

188 *Election Magazine*, p. 63.

189 Hertz, p. 77. Solomons, p. 207.

190 Hyamson: *Jew Bill*, p. 168; Solomons, p. 206.

191 Hertz, p. 60 ff. Translator's note: This Anglicising surname change may have been prompted as much by the desire to avoid the anti-German prejudice rampant during WW1, as much as the desire to avoid being perceived as Jewish. This would be particularly pertinent given the fact that Hertz/Hurst served as a British Army lieutenant during WW1. Given his life story of rapid social ascension to become Sir Gerald Berkeley Hurst QC, however, I suspect that both factors were at play.

192 Hyamson: *History*, p. 222.

193 Hertz, p. 67.

To *Englishmen* be worse than Wooden Shoes…[194]

Accordingly, the wooden shoe seems to have been the epitome of inferiority for the Englishman of that time. The battle cry may therefore have been chosen not just because of the rhyme, but because Jews and wooden shoes were rejected with the deepest aversion [see Footnote 194 for further commentary].

Although these statements already give us an insight into the tremendous agitation of the populace, we can only get a true picture when we see how the people's anger was directed at the immediate supporters of the law. They stopped at nothing, and neither the government ministers responsible nor the bishops and the clergy of lesser rank were spared.

The people could not forget that the bishops in particular had supported the Jew Bill in the House of Lords without exception – at least whenever they were present. In addition to them, the bishops of Oxford, Norwich and St. Asaph had publicly supported the Jew Bill.[195] But the others had not taken any steps to support the people in their defensive struggle, as can be seen from the public appeals in the newspapers. Likewise, in the *London Evening Post* we find an appeal to unite those clergymen who did not side with the Jews. It was bitterly emphasised that it truly was time for some pastors to take a stand with the people, since nothing could be expected from the bishops.[196] We find this view repeatedly expressed in the same newspaper.[197]

Given the bishops' position, it is not surprising that serious allegations were made against them.[198] In one poem ('Judas') they are compared to Judas Iscariot, because they treacherously sold themselves for gold, and the final section of the poem deals with what should happen to these corrupt bishops:

As ancient *Judas by Trangression fell*,
And *burst asunder* e'er he went to Hell;
So could we see a Set of new *Iscariots*,
Come headlong tumbling from their mitred Chariots,
Each modern *Judas* perish like the first;
Drop from the Tree, with all his Bowels burst:
Who could forbear, that view'd each guilty Face,
To cry, Lo! *Judas gone to his own Place!*
His Habitation let all Men forsake;
And, let his Bishoprick another take.[199]

194 *London Evening Post*, 21/7/1753. Translator's note: Excerpt quoted verbatim from original source. Contrary to the author's opinion, I believe that Hyamson and Hertz are correct in associating the 'wooden shoes' with the Huguenots, and that the English people had formed this synecdoche is evident from two lines in the poem 'Wherever God erects a house of prayer' by the almost contemporaneous poet Daniel Defoe (1660-1731). The poet describes the 'banished Protestants of France' (i.e. the Huguenots) as 'Two hundred thousand pair of wooden shoes, / Who, God be thanked, had nothing left to lose'. In addition, some waves of Huguenot immigration would have been relatively recent, i.e. within the last 50 years, and it was likely these immigrants were still a separate ethnic group, so it would make sense that the associated grievances around these relatively recent immigrants would be revived by the Jew Bill controversy in the minds of some of the protesters.
195 Solomons, p. 207.
196 *London Evening Post*, 16/10/1753.
197 *London Evening Post*, 16/6/1753.
198 Hyamson: *Jew Bill*, p. 168.

An anonymous satirist also made suggestions for future laws, and suggested that there were already plans afoot to authorise bishops and clergy to give Jew-friendly sermons from the pulpit.[200]

In one poem we find attacks against the bishops. The fourth verse of it reads:

> Let there not be a JEW at your Bottle or Board,
> Leave them for the B[isho]ps, his G[race], or my L[or]d;
> They will feast them with Place, and with Salary too –
> But turn out all Men that will favour a JEW.[201]

There is no doubt that there were also other direct attacks on the bishops, as can be seen in the cases of the Bishops of Norwich and Oxford. Firstly, the case of the Bishop of Norwich, as described by Coxe:

> Violent expressions of public indignation occurred, in many parts of the country. The bishops, in particular, were exposed to contumely, for suffering the bill to pass, without opposition, in the House of Peers. The degree of irritation which prevailed against their order, was shewn in the insults offered to the bishop of Norwich, in every part of his diocese. At Ipswich, the very youths whom he was about to confirm, called out for circumcision; and a paper was affixed on the door of one of the churches, stating that his lordship would confirm the Jews the next day, which was their sabbath, and on the Sunday would perform the same function for the Christians.[202]

Secondly, there is the case of the Bishop of Oxford, who stood on the side of the Jews until the last minute, for which the people poured scorn on him accordingly. Evidence of this scorn can be found in the British Museum's catalogue of political and personal satires, from which we take the following cartoon descriptions.

One cartoon, titled 'The American Moose-Deer, or away to the River Ohio', is a cartoon concerned mainly with various European rivalries for the American colonies, as it depicts an American moose-deer surrounded by kings, but the cartoonist obviously could not resist poking some unrelated fun at the Bishop of Oxford, Thomas Secker, whom he depicts resting a book on the animal's rump. The book is inscribed with the number 20,000, and the words 'I'll pray for the Jews & the Marriage Act, & my King'. Both inscriptions allude to the fact that, according to the engraver, he must have been bribed with £20,000 for his support. [Note that neither the public mockery nor the allegation of bribery had any negative bearing on Secker's career; he became Archbishop of Canterbury in 1758.][203]

---

199 *London Evening Post* 18/9/1753; similar is the ballad *The Jews' Triumph*, p. 3 ff, in which Judas is not named, but suggests that the bishops had taken bribes. Translator's note: Excerpt quoted verbatim from original source.

200 Telltruth, p. 10 ff.

201 *Election Magazine*, p. 74. Translator's note: Quotation reproduced verbatim from original source.

202 Coxe, Vol. II, p. 290; *Parl. History*, Vol. XIV, p. 1431. Translator's note: Quotation reproduced verbatim from original source (Coxe). Note that Aldag's second cited source provides the same report of events but with different wording, both sources citing a letter from a Dr. Birch to the Hon. Philip York as their primary source.

203 Stephens, Vol. III, Part II, pp. 927-8 [§ 3280]. Translator's note: Quotation reproduced verbatim from original source. The cartoon has been reproduced at the end of this chapter.

Another cartoon, titled ‘The Circumcised Gentiles, or A Journey to Jerusalem’ might best depict the people’s attitude towards the bishops in general. The engraving depicts a Jew mounted on an ass, with a bishop seated behind him. The Jew has before him a box, labelled ‘Israel’s Court Plaister for Green Wounds’, and he is pointing derisively to the bishop, while he cries: ‘Me am Naturalize and have Converted mine Broder dat is behind.’ The bishop has the Talmud under his arm, and remarks: ‘We have erred and stray’d from thy ways like lost Sheep.’ The New Testament is lying on the ground. The ass announces: ‘I have the honour to represent my Country Gratis, which is more than my Leader can say.’ This leader, who is guiding the ass by the halter, remarks: ‘I don’t know how it fares with your Brother behind but this I am sure of, that if Circumcision agrees as ill with him as it does with me he wont keep his SEAT long.’ He holds a purse marked ‘100,000’ and a paper pouch of ‘Circumscision Salve’ [sic]. On the ground lie two papers, one marked ‘General Election’, referring to the upcoming election, and the other ‘JEWS… 96, CHRISTIANS 55’, referring to the parliamentary voting result. In the distance is seen the dome of St Paul’s.

Underneath the cartoon the following legend is engraved:

> And in every Province, and in every City withersoever the King’s Commandment and his decree came, the Jews had Joy and gladness, a feast and a good day; and many of the People of the Land became Jews, for the fear of the Jews fell upon them. —Esther, Chap. VIII. Verse 17.[204]

You can see that none of the bishops stood up for the concerns of the people. William Lecky’s view,[205] which is also the view held by Krieger,[206] i.e. that a large number of the bishops were on the side of the Jews, therefore does not correspond to the facts,[207] just as we do not agree that the lowered-rank clergy took part in the people's fight against the law.[208] Rather, there were only a few in this latter category, including the Reverend Romaine, who championed the people’s cause through preaching and writing.[209]

We have found irrefutable evidence that the clergy even stood up for the Jews.

Not only did they do this from the pulpit, but they even published their sermons on the subject. It would take too long to detail these here, but rarely has there been warmer sympathy for the Jewish cause than that which was proffered by the English clergy in this particular year.[210]

They do not appear to have tempered their stance in the face of rising public anger, as there is evidence of pro-Jewish sermons being preached at the end of October 1753 which were published thereafter for wider public consumption, while the *London Evening Post* reports of pro-Jewish preaching even taking place in early December.[211]

---

204 Stephens, Vol. III, Part II, pp. 860-1. [§ 3205]. Translator’s note: Quoted elements reproduced verbatim from original source. Those who would like to see a visual reproduction of this cartoon can find it on page 199 of Felsenstein [Translator’s Bibliography].

205 Lecky, Vol. I, p. 330 ff.

206 Krieger, p. 43 ff. [Translator’s note: Reference unclear, source not in Bibliography].

207 See, for example, the opinions of Walpole, Vol. I, p. 357; Abbey, Vol. I, p. 214; Hyamson: *Jew Bill*, 168; Hyamson: *History*, 221; *Parl. History*, Vol. XV, p. 119; *London Evening Post*, 21/8/1753.

208 For a different view, see Lecky, Vol. I, p. 330 ff.

209 *Public Advertiser*, 22/5/1753.

210 Winstanley, p. 9 ff.; Peckard, p. 3 ff.

211 *London Evening Post*, 4/12/1753. Translator’s note: The rector in question is described in the report as ‘always absent half, and sometimes the whole year’, with the implication that his sudden appearance in the parish, to make

We also hear of how, on one Sunday in late October, a Monmouthshire clergyman preached a sermon in favour of Jewish naturalisation, which 'so exasperated the Congregation, that many of them went out of the Church, and those that staid behind to hear his *doughty Performance*, testified their Disapprobation by their Countenances.'[212]

Incomprehensibly, the clergy thought it wise to repeatedly speak out in favour of the law through the format of printed open letters, which was only successful in turning public opinion against them.[213] This led people to ask indignantly where the clergy had been when the law was passed:

> *Hear, O Heavens! And be astonish'd, O Earth!* The Murderers of Christ are to be incorporated into the Body of Christians! Christ and Antichrist as to be united and made one in a Christian Country! *Heu Pietas! Heu Prisca Fides!* [Alas Piety! Alas Ancient Faith!] Where are the Guardians of the Christian Religion; the Trustees of the Religion of the Nation? Where are the Embassadors of Christ? The Shepherds appointed over his Flock?… Have they, like good Shepherds, carefully watch'd over the Flocks committed to their Charge? To fence and defend, protect and preserve them? Have they not rather, like Hirelings, *seeing the Wolf coming, left the Sheep, and fled? The Hireling fleeth, because he is an Hireling, and careth not for the sheep…*[214]

It is also occasionally noted with particular astonishment when an anti-Jewish clergyman (of inferior rank, of course) is found somewhere in England.[215]

Given the odds against the anti-Jewish faction, it is understandable to see why ridicule is not neglected as a weapon of war. Thus we find poems and ballads against the clergy[216] and a call to establish a fund to reward honourable clergymen who would 'rather starve than become apostles for circumcision'.[217] Another clergyman, who had particularly distinguished himself in the Jewish cause, must have allowed himself to be publicly ridiculed inasmuch as we see the following report in the *London Evening Post*:

> We hear from Upton in Hants, that the Rev. Mr. T—— F——, alias F—— T——, or the Disturber of Miracles, will soon be appointed Chaplain to a very eminent Jew of the City of London, for his late glorious Defence of the Jews against our Saviour Jesus Christ, in the General Evening Post of Saturday the 28th of July last.[218]

'strong and judicious' objections against the 'popular Clamour' was somewhat suspicious.

212 *London Evening Post*, 30/10/1753. Translator's note: Quotation reproduced verbatim from original source.

213 *London Evening Post*, 14/8/1753, 18/8/1753, 4/9/1753, 11/9/1753, 25/9/1753, 16/10/1753, 23/10/1753, 30/10/1753.

214 *London Evening Post*, 12/7/1753. Translator's note: Quotation reproduced verbatim from original source, with words in square brackets added for reader comprehension. This long letter comes from a particularly informed contributor, who goes on at length about the 'sacred' Talmud and Talmudic practices, including the injunction to lie on oath to Christian juries, even to commit perjury in a capital case if the accused is Christian.

215 *London Evening Post*, 14/7/1753.

216 *Election Magazine*, p. 58; *Jews' Triumph*, p. 5.

217 *London Evening Post*, 16/10/1753. Translator's note: There appears to be an error with this reference.

218 *London Evening Post*, 11/12/1753. Translator's note: Quotation reproduced verbatim from original source.

The joke about a Northumberland clergyman is even less subtle. He was then called to baptise a child, but to the horror of those present, he did not baptise him but instead circumcised him. Since the priest was still inexperienced at the practice, the poor mite died from the intervention.[219]

Given all of this invective, the following account of various Jews going to a clergyman's house to play cards seems to best reflect the people's opinion of their clergymen:

LONDON EVENING POST, July 10.

Extract of a letter from a gentleman at Isleworth.

> The country since the late rain is very pleasant, and would be more so, had I not the mortification of seeing the finest seats in possession of the Jews. Since the late act, they are grown very familiar; M[ose]s H[ar]t and A[aro]n F[ran]ks particularly, who, at the last vestry held here, mingled with the rest without opposition, although two clergymen and Justice B[an]kh[ea]d were present. No less than a coach load of them last thursday assembled at a clergyman's house very near us to play at cards.[220]

At that time it was often claimed that the bishops – and the clergy in general – were bribed. No substantiated evidence has yet been found for this allegation, but if they were not bribed, it is difficult to understand the motivation for their behaviour. Perhaps it was the case that, even back then, the church's natural stance (which is still evident today) was to support the Jews. Perhaps the clergy also believed that they could convert more Jews if the naturalisation law was passed. Perhaps the church was also reassured by the fact that it was itself protected against Jewish influence by special provisions in the law. Regardless of the reasoning behind this ecclesiastical support, the general public pointed out the church's favouritism towards the Jews and openly criticised it.[221]

But the people were not only deeply dissatisfied with the church and the clergy: they also denounced the pro-Jewish government with at least as much bitterness, and their anger was particularly directed against the two Pelham brothers who were the leaders of the Whig government. The older brother Thomas, the Duke of Newcastle, was the leader of the ruling Whigs in the House of Lords, while the younger brother, Henry, was Prime Minister and First Lord of the Treasury in the House of Commons. The populace saw these two men as the driving force behind the Jew Bill, and the attacks against them knew no bounds.[222]

The intensity of popular anger is shown in a cartoon with the headline: 'The Jews shaving the Parliament or the knowing ones taken in.' It is an engraving of a barber's shop, depicting a group of Englishmen standing around a man who is about to be shaved by the barber, a Jew, who comforts his customer with the words: 'Have Patience Gentlemen, & we will have you all out of the Realm.' A second Jew in the background shouts 'Long live Solomon the Second' (meaning the then English King George II), while a third says 'Now Crucify Christ again'. Another man says 'Money Wise King of the Jews', referring to Sampson Gideon, who is probably supposed to be represented by the

219 *London Evening Post*, 8/9/1753. Translator's note: There appears to be an error in this reference.

220 *Collection of the Best Pieces*, p. 62. Translator's note: Quotation reproduced verbatim from original source, with square bracketed content added to facilitate comprehension. The context from which this excerpt was taken (i.e. the primary source) can be found at *London Evening News* 7/7/1753 (p. 1), and may have been labelled July 10th due to the newspaper being issued over three days (i.e. between the 7th and the 10th July).

221 *Candid & Impartial Examination*, pp. 21-22; *Public Advertiser*, 22/5/1753.

222 Coxe, Vol. II, p. 290; Solomons, pp. 206-7.

barber, since the Jew in question directs his gaze towards him. On the far right of the picture stands the Duke of Newcastle. A senior rabbi addresses him with the words: ‘I hope your Grace will petition the King for a Temple’, to which another Jew powdering a wig replies, ‘And make a new Jerusalem.’ The Duke replies: ‘What Might Ills have not been done by M—?’ [likely Mammon]. On the left we see the Duke of Cumberland, standing near two Englishmen seated on a sofa, one of whom observes, ‘They will Circumcise us next’. The Duke of Cumberland declares, ‘Ha! that’s true, and I’m sure I have none to spare’. The other observes, ‘It is too late to repent; we may thank the D— of N———stle’, thus squarely placing the blame on the Duke of Newcastle for his predicament.[223]

One would have thought that after the success of the popular movement in 1753, the antipathy towards the Duke of Newcastle would have subsided, especially given that it was he who later introduced the bill of repeal in the House of Lords, albeit only under circumstantial pressure.[224] Not at all, as can be seen from a cartoon published after the general election of 1754:

The Duke of Newcastle is seated on a chair by the side of St Stephen’s Chapel, Westminster, and is fishing for partisans among the members of Parliament, or candidates for the 1754 general election. His line is dropped through the chimney of the chapel, and baited with ‘Titles’, ‘Bribes’, ‘Places’, ‘Pensions’, ‘Secret Commissions’, ‘Army’, ‘Navy’ and ‘Excise’. In doing so, he wants to win them back to the cause of the government, whose reputation had suffered considerably as a result of the difficult year of 1753. He says to himself: ‘All Vermin may be caught, tho’ differently, suite but the Baite to their various Appetites: But there’s a Species will take no Baite; Wou’d I cou’d Scare them away; as they’re not Vermin, they will not answer my Purpose.’

The ‘vermin’ can be seen approaching the bait. One says ‘I will get repaid’, while a parson declares ‘I have Got a Large Swallow, & Can digest any Thing’, another shouts ‘Now for a Place for 1000 Per Annum’ and a variety of other people approach making similar remarks that reveal their enthusiasm for the bait on offer.[225]

Apparently the hatred against the younger Pelham was even stronger, because he was mocked in a caricature even after his death. Henry Pelham died on March 6th, 1754, and the cartoon that appeared shortly afterwards shows his entry into hell, led by a demon. It is captioned: ‘His Arrival at his Country Retirement & Reception.’ Other evil spirits make remarks, and departed statesmen greet his arrival, including Sir Robert Walpole, who says: ‘O This is a Child of my own bringing up I found him a promising Genius for dirtty Work Therefore did all I could to gain him the Succession at my Retirement hither Knowing that Some of his Black Stroaks wou’d make me appear as fair as Alabaster. He has done it in several Respects but Chiefly in getting the N—t—l—n of the J—ws passed – have any of you great Genius’s done any thing Equal?’ Cardinal Wolsey, another condemned man, admits that he imposed many things on the people, but that Pelham far exceeded him and Judge Jeffries, the notorious ‘hanging judge’, admits that his own actions during life were nothing compared ‘to that great Achievement’.[226]

---

223 Stephens Vol. III, Part II, p. 862 (§ 3208). Translator’s note: Quotations reproduced verbatim from original source. This cartoon has been reproduced in Solomons (illustration plate after page 224), with a small reproduction at the end of this chapter.

224 Coxe, Vol. II, p. 291.

225 Stephens Vol. III, Part II, p. 916 (§ 3269). Translator’s note: All quotations reproduced verbatim from original source. The cartoon is titled ‘The compleat Vermin-catcher of G— B—n, or the old Trap new baited’, and is reproduced at the end of this chapter.

226 Stephens Vol. III, Part II, p. 908 (§ 3264). Translator’s note: All quotations reproduced verbatim (including the idiosyncratic spelling) from original source.

All of the cartoons allude to the dishonourable methods of government, particularly those of the ‘Two Brothers’, as they were referred to by the satirists of the day.[227] This accusation was made to them repeatedly in public.

One of the many who held this view was the Rev. William Romaine. According to him, the Jews under William the Conqueror and Oliver Cromwell were introduced into England by means of bribery, and he has no doubt that ‘the self-same Money-Engine’ was still being used by the Jews in his day.[228] Telltruth[229] and ‘J. E.’[230] also express something similar. Others long for the day when these practices will come to an end,[231] while others would like to know how much ‘the baneful Influence of cursed Gold’ had played its tempting part in the naturalisation law.[232]

The vernacular soon found new names for England and London. The former was dubbed *Judaea Nova*,[233] the latter New Jerusalem.[234] So it is not surprising that we find a cartoon with the title ‘A Prospect of the new Jerusalem’. In the background we see the distant outline, or the ‘Pisgah sight’ of St. Paul’s Cathedral in the middle of numerous rooftops, indicating London, and in the foreground the Pelham brothers are standing on a hill, with the older brother, Duke of Newcastle leaning against a tree, a scroll inscribed ‘Naturalization Bill’ in his hand. Below him on the slope, in the foreground, lies a hideous devil with a £500,000 money bag. A group of Jews look delightedly towards London, but the most foregrounded Jew looks instead towards at the devil holding the bag, ensuring that the viewer does not miss the cartoon’s principle message.[235]

We hope that the concise descriptions of the numerous writings, public letters, poems, caricatures and demonstrations have given the reader an idea of the force with which the popular storm raged against the king, government, parliamentary representatives, lords and clergy.

These events could not have remained hidden from the members of the government; in particular, the two Pelham brothers seem to have been very disturbed by the unrest, as can be deduced from one or two of their letters.

As early as July 13th, the Duke of Newcastle wrote to his brother Henry that, in view of the unrest prevailing in many places, he had asked Lord Parker to consider repealing the law, even though ‘bargaining with clamour, was a dangerous expedient’. He had sent word that he would make an immediate declaration, as per his brother’s suggestion, in a bid to prevent any future rioting.[236] Just four days later, in a letter to his brother, he once again expressed his serious concerns about the spread of the popular movement.[237] The younger Pelham replied on July 20th that he held the same opinion. He ends his letter with the following advice: ‘let them take their course, and if

227 Solomons, p. 207. All of the cartoons were to be photographed in the British Museum and included in this book. Unfortunately, the author's sudden expulsion from Great Britain, and the war that followed, has prevented this from happening. Translator’s note: To honour Aldag’s intentions, the listed cartoons have been reproduced at the end of this chapter, with another featuring as the cover illustration.
228 Romaine: *An Answer*, p. 5. Translator’s note: Quoted element reproduced verbatim from original source.
229 Telltruth, p. 4.
230 ‘J. E.’, p. 16.
231 *London Evening Post*, 22/9/1753.
232 *London Evening Post*, 30/10/1753. Translator’s note: Quoted element reproduced verbatim from original source.
233 *Collection of the Best Pieces*, p. 56; *London Evening Post*, 7/7/1953.
234 *London Evening Post*, 2/6/1753, 18/9/1753.
235 Stephens Vol. III, Part II, pp. 859-60 (§ 3204). Translator’s note: This cartoon is reproduced in Solomons (illustration plate after page 218), Felsenstein, p. 195, and at the end of this chapter.
236 Coxe, Vol. II, pp. 467-8. Translator’s note: Quoted element reproduced verbatim from original source.
237 Coxe, Vol. II, pp. 484.

you find it gives a real uneasiness, repeal next year, as a matter of no consequence in itself; but if it gives disturbance to weak minds, it is right to indulge them.'[238]

From the available material it can be seen that the public storm grew ever more turbulent after the month of July. Protest meetings were held across the country and the government had no influence over the masses. If the Pelham brothers were already dismayed by the way things were going in July, the months that followed were to give them an even greater cause for concern.

England's two legislative bodies were scheduled to convene in mid-November. Under the pressure of the circumstances, the government decided to recommend the repeal of the law as the first item of business and submitted a bill to this very effect. The people had won!

Jewish historians have looked for the reasons behind the government's embarrassing U-turn and have come to the conclusion that it was forced to do so by the upcoming elections. Under the circumstances it could not have counted on a majority in the future parliament, which is why, in order to save itself, it undertook, under the Pelham brothers' leadership, the shameful task of placating the people and bringing them back onside by repealing the law.[239] This was made all the easier for the Pelham ministry because it always put its own interests ahead of principles.[240]

We too believe that both sets of circumstances contributed to the government's behaviour, although we are surprised, to say the least, that a Jew would condemn the latter decision of the Pelham ministry. But perhaps the reason for his view lies in the fact that this time a tactic of cynical expediency was applied to the detriment of the race that itself makes almost exclusive use of such tactics.

In fact, the main reason was probably the threat to England's domestic political stability. There were fears that the government would be defeated in the upcoming elections of 1754, but that was not the most dangerous thing at that point in time. Given the mood of the people, the government had to reckon with the fact that violent riots would occur, with all the resulting disadvantages for the ruling class. The aforementioned correspondence between the Pelham brothers leaves no doubt about this. Even back then, people were afraid of such events. And the threat must have been much greater four months after these letters were exchanged, when the mood of the nation had grown even darker. There can be no doubt that the government bowed to the will of the people.

If one surveys history, it is rare to find a similar incident. All of the powers of the state had, in some cases unanimously, supported the law, and now they all – king, ministers, lords, bishops, members of Parliament – had to submit to the people. The Earl of Chesterfield thought differently to our view of the people's opposition. He saw it as nothing more than 'groundless and senseless clamors' instigated by politically motivated rabble-rousers, and condemned the Duke of Newcastle for allowing himself to be intimidated by it.[241] Another contemporary figure, Horace Walpole, the youngest son of Sir Robert Walpole, took a similar view and saw it all as mainly a problem of 'little curates' and drunken aldermen.[242] We cannot agree with these lawmakers in any way, but see in the events of 1753 the defensive struggle of a strong and healthy people against Jewish infiltration.

---

238 Coxe, Vol. II, pp. 485. Translator's note: Quotation reproduced verbatim from original source.
239 Hyamson: *Jew Bill*, p. 174.
240 Hertz, p. 89.
241 Stanhope, Vol. IV, pp. 38-9. Translator's note: Quoted element reproduced verbatim from original source (p. 147).
242 H. Walpole, Vol. I, pp. 357-8. Translator's note: Quoted element as per original source.

November 15th, 1753 saw the State Opening of Parliament. The king had barely finished his speech to the assembled members of the House of Lords when the Duke of Newcastle rose and made the formal request that the Jewish Naturalization Act be repealed. To the astonishment of the House, he asked that the last part of the act be left in place, according to which the Jews were forbidden any power to dispose of ecclesiastical benefices. He justified his stance of wishing to repeal the act with the need to prevent further public reaction, the continuance of which could well end up dissuading rich Jews from living in England, which would not be beneficial to the country. Nevertheless, he considered that the latter provision regarding church rights should still be retained, especially since a lack of restriction on Jewish property rights, as regarded Christianity, would cause offence among the masses. Furthermore, he left no doubt that he personally still believed this part of the act to be correct.[243]

It strikes us as interesting that the act's provision for the protection of the Church was intended to be maintained, and it strengthens our suspicion that this provision represented part of the bishops' price for their support of the Jew Bill. It becomes almost a certainty when, in the subsequent debate, we find complete agreement on this point between the Bishop of Oxford – speaking for his colleagues – and the Duke of Newcastle. He stated that he was not prepared to consent to a repeal of the clause that stopped a Jew from ever being able to 'purchase advowsons, or anything that may give him a right to intermeddle in affairs relating to the Church'.[244]

Various speakers commented in detail on the act in question. Only one of the Lords, Earl Temple, spoke against the act being repealed. In his opinion, the anti-Jewish faction would also demand the repeal of the 1740 law for the colonies, and the time would not be far off when pyres would be built for the burning of Jews. Such fears could only be dispelled by not heeding the people's cries against the law and thus depriving them of any desire for further riots. From Coxe:

> He treated the movers of the opposition with contempt, and pronounced the clamour to be disaffection, clothed with superstition. He trembled lest the Plantation act, which granted Naturalisation to the Jews who resided seven years in the colonies, should be repealed. He trembled also, lest fires should be rekindled in Smithfield, to burn Jews; and declared, that the persecution of the Jews would infallibly lead to the persecution of the dissenters. Finally, he conjured the peers, as a permanent and independent body, not to be swayed in their deliberations, by that popular clamour, which had alarmed the members of the lower House, on the eve of a general election. But these and idle declamations were heard with indifference, amidst the general feeling of the legislature and the country.[245]

243 H. Walpole, Vol. I, p. 359; *Parl. History*, Vol. XV, pp. 91-4; Coxe, Vol. II, p. 291.

244 *Parl. History*, Vol. XV, p. 115. Translator's note: Quoted element reproduced verbatim from original source.

245 *Parl. History*, Vol. XV, pp. 94-99; Coxe, Vol. II, pp. 292-3; Walpole, Vol. I, p. 361. Translator's note: Quotation reproduced verbatim from original source. Readers will doubtless be familiar with this guilt-based strategy among modern Jews, who will imply that their latest demand not being met is an indication that another 'Holocaust' is imminent, so they therefore should be given whatever they want to prove that their fears are not justified. Note also how Temple suggests that persecution of Jews will naturally end up with persecution of Christians, which looks like an early precursor of today's 'anti-Semitism is everybody's problem', or 'First they came for the Jews' rhetoric. It would be interesting to know if Lord Temple had been given help with his talking points.

Lord Chancellor Hardwicke supported the government's proposal because, given the mood of the people, the Jews who were already settled in England would have to fear for their safety on a daily basis. He then continued,'…I am convinced the ill humour of the people would before now have broke out into violence, if it had not been for the hopes they had, that as soon as the parliament met the law would be repealed'. But he objected to the possible repeal of the 1740 Plantation Act because it has been in force for too long, and he worried that this would be a 'breach of public faith', which would threaten future immigation to these places, not just from Jews, but 'from almost every Protestant country in Europe'. Then he got to the really important point regarding the need to maintain the 1740 Plantation Act:

> Even with respect to the Jews, the discouraging of them to go and settle in our American colonies, would be a great loss to, if not the ruin of, the trade of every one of them; for we know that the trade which gives life to the whole, a trade which I do not for very good reasons chuse to name, is chiefly carried on by the Jews, by means of the correspondence they have with their brethren in other parts of America, and without which no such trade could be carried on.[246]

A typical example of English hypocrisy! The noble Lord is reluctant to mention the name of this trade, but is nevertheless concerned that this trade should not suffer because of restrictions imposed on the Jews, lest English interests in the colonies be adversely affected or the English have to dirty their otherwise clean hands. In any case, it should not be too difficult to guess this 'unspeakable' trade: it could only be the slave trade, which was carried out mainly by Jews.

The Earl of Granville also spoke out in favour of the Duke of Newcastle's bill. He had to admit that the clamour raised against the act had been 'pretty universal'.[247] In his opinion, the main reason for the clamour was, however, simply because the bill had been given the wrong title.

He does not seem to be wrong about this, because in 1740 people had cleverly managed to use such a tactic to divert the people's attention away from what was essentially a Jewish issue.

The aforementioned speech by the Bishop of Oxford is very interesting. Richard Rigby, who had been present when the speech was delivered, described it in a letter to the Duke of Bedford as 'a miserable sermon of three quarters of an hour'.[248] He was probably right, because the content that has come down to us confirms this judgement. It is impossible to go into all of it here, but we shall reproduce a typical extract from the speech, which we believe was intended to show the public that the bishops had had a change of heart.

As is already known, the Bishop had been one of the earlier advocates of the Jew Bill, and in his speech he gives his reasons for supporting the bill. He then goes on to say:

---

246 *Parl. History*, Vol. XV, pp. 99-103; Coxe, Vol. II, p. 292. Translator's note: Quotations reproduced verbatim from original source [pp. 99-100, 102-3].

247 *Parl. History*, Vol. XV, pp. 110-4. Translator's note: Quoted element reproduced verbatim from original source. The Earl of Granville (somewhat cynically) suggested that if the law had been titled 'an act to prevent the profanation of the holy sacrament of the Lord's Supper', no public objection would have been made.

248 Bedford, Vol. II, p. 139. Translator's note: Quoted element reproduced verbatim from original source

> This, my lords, was then my opinion, and I have not yet met with any good reason for altering it; but as the act has given offence to so many of our Christian brethren, and as I do not think it a matter of a very great importance either to religion or the state, I shall in this case be ready, as I shall always be in cases which I do not think of the utmost importance, to sacrifice my opinion to the satisfaction of my Christian brethren. For this reason, I shall be ready to consent to the repeal of that part of the late act which permits Jews to be naturalized…[249]

How often do we hear such words from the clergy during similar events throughout history! On such occasions, surely it would be better for them to ensure that they have the correct position beforehand, so that if the matter is later decided to be important and the people reject their decision, there is not the need for an embarrassing climbdown.

So we see that everyone, with the exception of Lord Temple, was prepared to support the repeal bill because otherwise the 'rabble of the kingdom' might commit further and even worse stupidities. Only one person differs from this attitude in his speech: the Duke of Bedford.

He pointed out that he had been against the Jewish Naturalization Bill from the beginning and therefore welcomed the repeal of the Act. But the entire act must be abolished, he told the House of Lords, because the remaining legal provision would contradict common law, according to which the Jews were still the property of the king. Furthermore, one should in no way imagine that the threat from the Jews could be averted solely by forbidding them from acquiring rights connected with the church. Instead, he explained how the opposite would be the case:

> Their power will increase with their property, and as their power increases their privileges will increase. Even at this time they have indulged with the privilege of having public synagogues, though expressly contrary to law…
>
> As dominion always will follow property, could we in this case expect they would submit to continue under the disability now proposed to be laid upon them with regard to estates relating to the church? No, my lords, they would not only repeal this law, but every law for establishing Christianity, and establish Judaism in its stead. They might then call this island their own land…

It is unlikely that they would outnumber the English, but that would not be necessary, because 'if they have the sole or the greatest command of money, they may prevail with one half of the natives to assist them in subduing the other, for we know the power of money in politics as well as in war'.

In his further remarks, the Duke of Bedford pointed out that the Jews, while remaining Jews, would always remain 'a people quite distinct and separate from the ancient people of this island', whose influence would be detrimental to the native population. The people were afraid of this foreign infiltration and therefore unanimously defended themselves against it with all the means at their disposal.

---

249 *Parl. History*, Vol. XV, pp. 114-7; Coxe, Vol. II, p. 292; Walpole, Vol. I, p. 359. Translator's note: Quotation reproduced verbatim from original source (p.115).

He also advocated for the repeal of the 1740 Plantation Act because this left a back door open for Jews to acquire British citizenship. The danger of England becoming Jewish, he starkly warned his peers, had not been averted, because the Jews could still of course become naturalised in the colonies and then settle unhindered in the mother country afterwards, and because of the creeping acceptance of the modern doctrine that Jews born on British territory were 'natural-born subjects':

> …that modern doctrine, that every Jew born in the British dominions is, to all intents and purposes, a natural-born subject, and entitled to all the rights and privileges of an Englishman, which doctrine is, in my opinion, of much more dangerous consequence that the act which is by this Bill to be repealed, and I am fully convinced, that every sensible man in the kingdom will join with me in opinion.[250]

It can be seen that the Duke of Bedford had done the most to promote the nation's sentiment, and as such wanted the law to be repealed. How Horace Walpole could come to the opposite conclusion is not clear.[251]

The House of Lords voted to annul the entire Jewish Naturalization Act. The Duke of Newcastle's original request to leave the final clause in place was rejected.

The first and second readings took place on November 15th and 20th respectively. The third reading took place on November 23rd without a division [vote], then the repeal bill was sent down to the Commons for further consideration.[252] On November 27th, the Lords were 'mysteriously summoned' by Lord Temple 'to an affair, as he told them, of great importance'. This affair was his raising of a motion to appoint a committee of judges who would determine whether the Jews could buy land and whether it would legally descend to their children. The Chancellor, Lord Cholmondeley, Lord Granville, and the Duke of Argyle opposed the motion, and nobody supported it, which led to Lord Temple abandoning the idea.[253]

Immediately after the House of Commons reconvened, member of Parliament Sir James Dashwood moved for a special session to be called to repeal the Jewish Naturalization Act. Lord Parker, a government supporter, seconded his motion that the House be summoned on December 4th. However, as a result of the bill being sent down from the House of Lords on November 23rd, they were able to hold the second reading on November 26th.[254]

---

250 *Parl. History*, Vol. XV, pp. 103-10, Coxe, Vol. II, pp. 291-2. Translator's note: All quotations reproduced verbatim from original source, and the full speech is available in the Appendix. The Duke of Bedford's defence of the popular opposition is historically important, because Establishment/Jewish historiography has framed the Jew Bill's opponents not as individuals motivated by legitimate concerns for their country's future, but an ignorant mob being artfully manipulated by high-level political rivals of the government who wished to swing the next election in their favour. Even at the time this framing of reality was being used by the bill's proponents to discredit the popular protests, as we see in the parliamentary speeches and *A Collection of the Best Pieces* (1753). The latter source talks of 'Hebrew sophisters' (p. 38) mendaciously using this frame of events, and responds to the charge by saying that if anything will swing the next election, it will be Jews' money, which may already have been advanced for that purpose.

251 Walpole, Vol I, p. 360.

252 *Parl. History*, Vol. XV, pp. 117-8; Coxe, Vol. II, p. 293.

253 Walpole, Vol. I, p. 363. Translator's note: All quoted elements from original source.

254 *Parl. History*, Vol. XV, p. 118; Coxe, Vol. II, p. 293.

Only one MP, Mr. Potter, was against the majority position, citing the high qualities of the Jews and their services to England,[255] while Sir George Lyttelton in particular was in favour the repeal bill as it reflected the will of the people.[256]

The second reading took place without any difficulties, but everything did not go as smoothly as might have been expected after the first debate. It was not the content of the repeal bill itself, but rather the preamble to the bill that gave rise to a heated dispute. This is how the contention is described in *Cobbett's Parliamentary History*:

> Nov. 27. In the committee, the preamble to the Bill met with some opposition. It was as follows: 'Whereas an act of parliament was made, and passed in the 25th year of his majesty's reign, entitled, "An Act to permit," &c. and whereas occasion has been taken from the said act, to raise discontents and disquiets in the minds of many of his majesty's subjects; be it enacted.' Some gentlemen, who had all along opposed the Bill, thought that those words in the preamble contained an indecent reflection upon the almost universal sense of the people of England. Sir Roger Newdigate, therefore, moved to leave out the words, 'Occasion has been taken to raise discontents and disquietudes,' and to insert in their stead, 'Great discontents and disquietudes had, from the said act, arisen in.'[257]

Sir Roger Newdigate was a wealthy coal-mine owner and a man with old English ideals,[258] an ancestor – although not a mentor – of the man who would famously fight against Jewish emancipation in the second half of the 19th century, Charles Newdegate, who shall be discussed in more detail in Volume 6.

Sir Roger considered the words of the preamble to be inconsistent with the facts:

> …the preamble which has been now read to us, gives me the utmost surprize: I cannot but look upon it as a more extraordinary instance of ministerial haughtiness and obstinacy than is to be met with in the British annals.

The preamble would give the impression that the proponents were deigning to declare the law invalid simply to satisfy the misled masses:

> If we agree to this preamble, Sir, we must agree, and every reader must suppose it to have been the opinion of this House, that the law was in itself an innocent and an useful law, but that occasion had from thence been taken by some wicked people, to raise

255 *Parl. History*, Vol. XV, pp. 119-28. Translator's note: I was unable to find direct mentions of the cited elements in this speech, although one could argue that such things are alluded to with deliberate subtlety.

256 *Parl. History*, Vol. XV, pp. 128-131.

257 *Parl. History*, Vol. XV, p. 131. Translator's note: Quotation reproduced verbatim from original source. This was clearly an attempt by the pro-Jewish faction to get the frame of reality they had propagated (see footnote 250) into the statute books, in a bid to make it part of the historical record for posterity, thus obliterating the historicity of a populace who had genuinely opposed the Jewish agenda.

258 *Dictionary of National Biography*, Vol. XIV, pp. 329-332.

> discontents, and to disquiet the minds of many of his majesty's subjects. Now this I say, Sir, is absolutely false in fact. The occasion for those discontents and disquietudes was not taken, but given: it was the law itself that gave the occasion: the more it was considered, the more its evil and dangerous tendency appeared; so that at last a great majority, I may say almost the whole people of this kingdom, came to look upon it as an affront upon the religion we profess, and a design to introduce amongst us a large body of people, who from interest as well as inclination, nay, who for their own safety, would at all times be ready to support any scheme for the establishment of arbitrary power; and this came at least to be the opinion not only of those of the Established Church, but of almost every man in the kingdom who professes himself, or has any sort of pretence, to be a Christian.
>
> …how different those of this age who pretend to be Whigs, are from their ancestors, may appear from this preamble. Among their ancestors the established maxim was, 'Vox Populi est vox Dei' [the voice of the people is the voice of God]; but their posterity of this age in this preamble told us, that 'Vox Populi est vox Diaboli' [the voice of the people is the voice of the Devil], as it must be, if it be directed by artful and wicked men. But whatever the late patrons of this law may now think, I believe the people of this kingdom, to take them in general, are, upon mature consideration, as good judges of their own interest or honour as the majority of either House of Parliament can pretend to be…[259]

The aforementioned ally of the Jews, Robert Nugent, confronted Sir Roger. He considered Sir Roger's reasons for changing the preamble to be incorrect and therefore opposed the motion. He also tried to portray the whole matter as unimportant and ridiculous:

> By these papers and pamphlets a spirit has been raised among the lower sort of people for the repeal of this act, and as it is of so little importance, I think they ought to be humoured; for this sort of people in every country, like children, take now and then a fancy to a hobby-horse, without which there is no keeping them quiet.[260]

Nugent found a wide base of support all too easily, which included Henry Pelham, Horace Walpole and William Pitt.[261] Pelham took the view that 'the clamour was… chiefly among the vulgar and ignorant'. This point found particular agreement with another MP, Sir William Yonge, who stated that:

> … in all my travels I never met with one man of any consideration, who so much as mentioned this act for permitting the Jews to be naturalized; therefore I must conclude,

259 *Parl. History*, Vol. XV, pp. 131-4. Translator's note: All quotations reproduced verbatim from original source; square bracketed elements added for reader comprehension. Newdigate's speech is particularly important for its rescue of the English opposition's reputation for the historical record, which is otherwise defamed by Establishment/Jewish historiography.

260 *Parl. History*, Vol. XV, pp. 134-8. Translator's note: Quotation reproduced verbatim from original source [p. 135].

261 *Parl. History*, Vol. XV, pp. 142-5, 150-3, 154-5.

> that the clamour against it has been entirely confined to the lowest sort of people, who never form any opinion from their own judgment.[262]

To this assertion, Admiral Vernon got up and replied that if the honourable gentleman had never heard the opinion of the English gentry about the 'Jews Bill', it was because English gentlemen were too polite to bring up the topic in his company:

> They knew that he had voted for the Jews Bill in every step it made last session through this House, and that his friends were the chief promoters of it in both Houses; therefore they were too polite to condemn or find fault with it in his presence; but their having made no mention of it is a proof, that they had so much of the old English sincerity left, as not to applaud with their tongues what they condemned in their hearts…

Vernon then went on to theorise what these English gentlemen truly thought of the bill, while defending the people's right to form their own opinions, the soundness of which were only contingent upon the adequate dissemination of information:

> …as the lowest sort of people so generally, and so openly exclaimed against it, I must conclude, that the honest unaspiring country curates took care to give the people notice of a law which they thought inconsistent with, and of the most pernicious consequence to the religion they profess, and are sworn to propagate and maintain; for a due notice was all that the very lowest of our people wanted for forming from their own judgment a right opinion of this law. Such sort of people I know, Sir, may for a long time remain ignorant of what has been done by the legislature of their country, if no one takes care to give them due notice of it; but when they have proper information, whatever the hon. gentleman may think, they are generally as capable to form from their own judgement a right opinion, perhaps more capable than those who think themselves much more above the vulgar than they really are.[263]

Among the various speakers who supported Sir Roger's motion was the Earl of Egmont. Of all of them, he best understood the situation. He made clear that he understood that the preamble was purposefully inserted to ensure that a new Jewish naturalisation bill could be reintroduced to the House at the first available opportunity, as the preamble ensured that blame for the repeal was placed on outside forces, rather than it being a fault within the law itself. His suspicions regarding the preamble were made all the stronger not only because of the strenuous opposition that arose to counter the motion that would slightly alter it, but also because of a maxim that had evidently been adopted of late by a great number of people within the House:

---

262 *Parl. History*, Vol. XV, p. 159. Translator's note: Quotation reproduced verbatim from original source

263 *Parl. History*, Vol. XV, pp. 159-60. Translator's note: Quotation reproduced verbatim from original source. The comment about how the people 'may for a long time remain ignorant of what has been done by the legislature of their country, if no one takes care to give them due notice of it' is likely to be an indirect response to Pelham's earlier argument that the 1740 Plantation Act had been in place for several years 'without causing the least murmur of among the people'.

> …the maxim I mean is, that money does all things, and that therefore the bringing of money into the nation is to be preferred to every other consideration. But I wish that those gentlemen would reflect upon another maxim, I believe much less exceptionable, that money is the root of all evil; for whoever does reflect upon this, will be against bringing any money into the nation that may probably be hereafter employed against us.[264]

The debate indicated that the government would oppose Sir Roger's motion. Consequently, it was not surprising that his amended version of the preamble was rejected by a majority of 113 votes to 47.[265] This is yet another indictment of the so-called democratic system, in which, according to its supporters, the will of the people will always prevail. Because in this particularly egregious case, that is unlikely to be what happened as, all things considered, only the content of Sir Roger's proposed preamble expressed the view of the nation.

On the same day, November 26th, the bill to repeal the act was read for the second time, and the third reading took place on November 28th. However, the king only gave the royal assent on December 20th.[266]

Once again the anti-Jewish faction did not rest on their laurels. As early as December 4th, Lord Harley and Sir James Dashwood tabled a motion to abolish the 1740 Plantation Act. Unfortunately, the debates on this matter have not passed down to us, which is a great pity as they would most certainly have provided some insight on the subsequent trajectory of British history. We can be sure that the risk of Judaisation of the American colonies and possibly of the mother land itself, as a result of this law, were discussed in these debates. On the other hand, the contemporary figures who were friendly to Jews have made us thoroughly acquainted with the speeches of their partisans, who of course considered the Jews necessary for the building of the empire and especially for the American colonies. Pelham, who counted among these partisans, emphasised that: 'To part with those who hold our wealth, will be to divest ourselves of our strength.' The Earl of Egmont was right when he said that the question of money played the decisive role in everything.

Given that the government again put up opposition, the anti-Jewish faction were unable to get anywhere with this latter bill, and were defeated by 208 votes to 88.[267]

There was certainly disappointment in popular circles over the latest defeat, but this was eclipsed by the joy over the previous great success, which found expression in corresponding announcements of triumph. So we read that a few days before December 20th – the day of royal assent, when the Jewish Naturalization Act was to be officially repealed – great celebrations were prepared in London and Westminster.[268] What happened there certainly also happened in the provinces where the battle had been at least as fierce.

---

264 *Parl. History*, Vol. XV, pp. 155-9. Translator's note: Quotation reproduced verbatim from original source. Readers may wish to ponder the irony that much of the money which was used to bribe Parliament, money which, as Egmont suggests, could one day be used to enslave the British, was money which itself had come from the trade and labour of slaves in the colonies.

265 Coxe, Vol. II, pp. 293-7.

266 *Parl. History*, Vol. XV, p. 162; *Statutes at Large*, Vol. XXI, pp. 158-9.

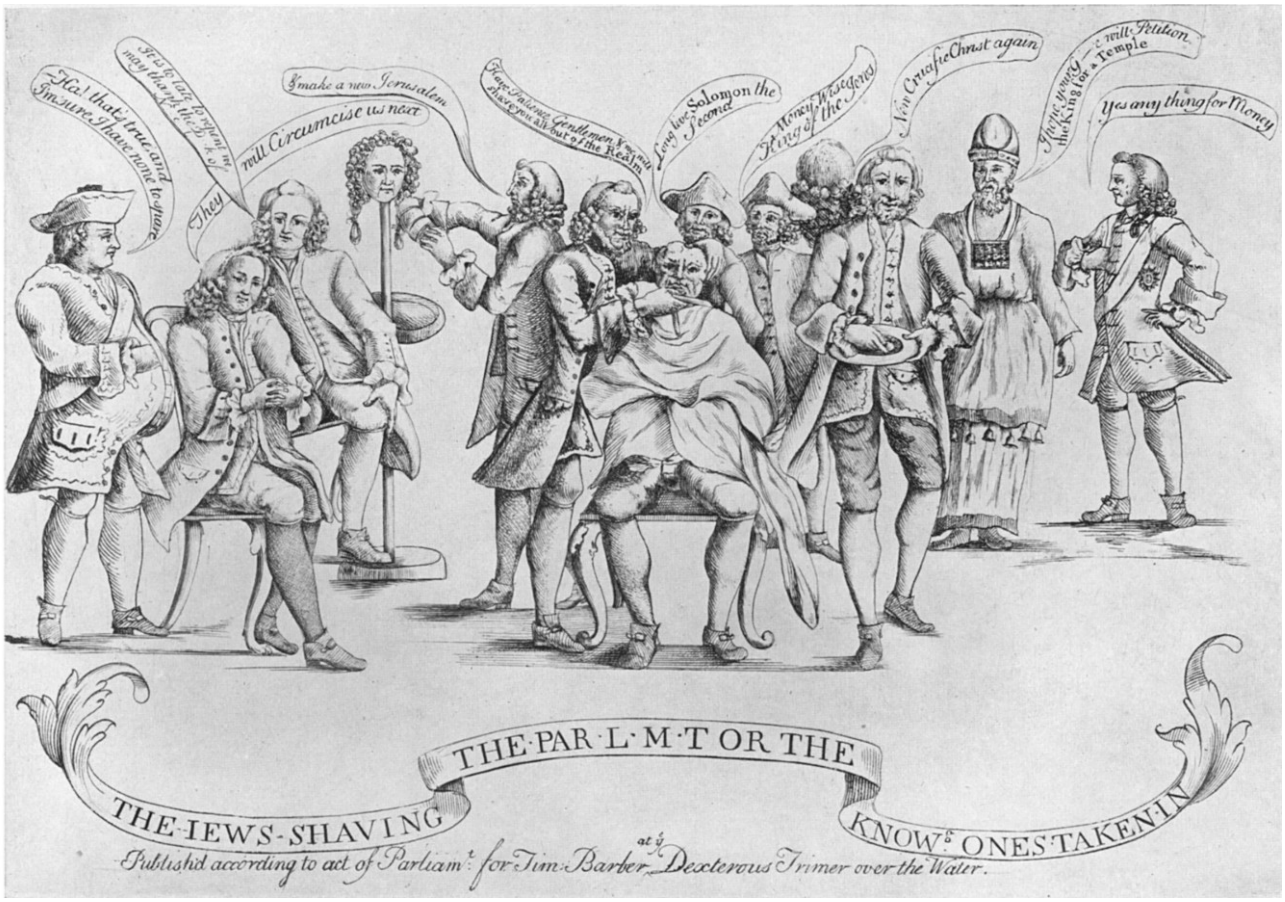
267 *Parl. History*, Vol. XV, pp. 162-3; Coxe, Vol. II, pp. 297-8; Walpole, Vol. I, pp. 364-7; Hertz, p. 92. Translator's note: Quotation reproduced verbatim from original source [Coxe, p. 297].

268 *London Evening Post*, 15/12/1753.

The people had prevailed against the government, the nobility, the clergy and, last but far from least, the Jews' financial resources. There is also some evidence that the royal court may also have been on the Jews' side, which would mean that all of the state's powers had been arrayed against the populace.[269]

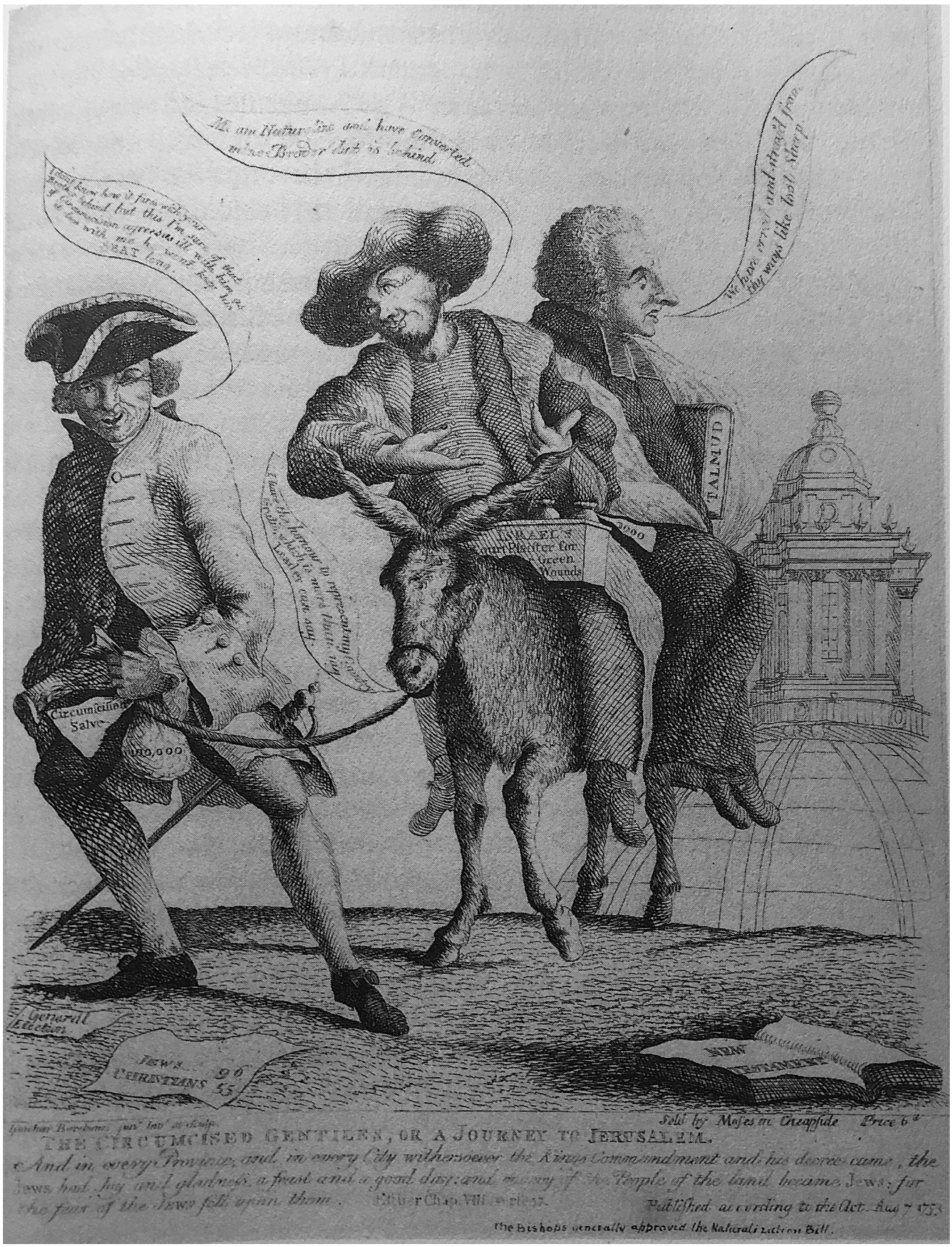
269 *Parl. History*, Vol. XIV, p. 1365; *The Christian's New Warning Piece*, p. 6.

The American Moose-Deer, or away to the River Ohio.
Ohio
Ohio
Ohio
Geo. 2.
Shain
Let Him fight now, who never fought before
Let Him who allways fought, now fight ye more.
Parody of Gaywoods Print. Time of Chas. 2.
Sold by the Printsellers, Price 6d. plain 1s. coloured.


Ha! that's true, and I'm sure I have none to spare
They will Circumcise us next
Ye make a new Jerusalem
Long live Solomon the Second
Money Wise King of the Jews
Non Crucifie Christ again
Yes any thing for Money
THE·PAR·L·M·T OR THE
THE·IEWS·SHAVING
KNOWS ONES·TAKEN·IN
Publish'd according to act of Parliam.t for Tim: Barber at ye Dexterous Trimer over the Water.

THE COMPLEAT VERMIN-CATCHER OF G—B—N, OR THE OLD TRAP NEW BAITED.
All Vermin may be caught, tho' differently, suite but y'Baite to their various Appetites: But there's a Species will take no Baite; Wou'd you'd Scare them away; as they're not Vermin, they will not answer my Purpose.
I may be Wanted.
Publish'd according to Act of Parliament April 18th 1754
a noted Dray-horse

His Arrival at his Country Retirement & Reception.
O This is a Child of my own bringing up I found him a promising Genius for dirty Work Therefore did all I could to gain him the Succession at my Retirement hither Knowing that Some of his Black Stroaks wou'd make me appear as fair as Alabaster—He has done it in several Respects but Chiefly in getting the Nicturalisation of the Jews Passed—have any of you great Genius's done any thing Equal
Is that the Chaice Spirit you have so often describ'd—I made pretty large Strides towards making the King & People swallow down What I thought proper—But this beats all my Ego & Rex meus's out of Doors.
All my Transactions in the West were but a Joak to that great Achievement
We are all puny Statesmen to him
If you Old Machivial had known him in your days he'd a lent you a Lift.
I don't Know his Name but He's a an E-g-n Statesman & I Suppose merits a pretty warm Appartment—he won't be our Guest.
It was much easier walking in the T-ly. I hope my Faccetion finds it so
I'll Conduct you to your Room
What new Inhabitant from the upper Regions Comes here!
Who Comes Here! What is He! Where does he take Lodging!
Wolsey
Walpole
H. Pelham. dedt March 1754



Gaspar Barcheni jun^r inv^t et sculp.

Sold by Moses in Cheapside Price 6^d

THE CIRCUMCISED GENTILES, OR A JOURNEY TO JERUSALEM.

And in every Province, and in every City withersoever the Kings Commandment and his decree came, the Jews had Joy and gladness, a feast and a good day: and many of the People of the land became Jews; for the fear of the Jews fell upon them. Esther Chap. VIII. Verse 17.

Published according to the Act. Aug 7 1753

The Bishops generally approved the Naturalization Bill.

A Prospect of the New Jerusalem

Why, Friend, tis here in Print, the year to See,
One Thousand Seven hundred Fifty Three,
Christ Save us from his Enemies the Jews!
What's this made free and true born English Jews!

The Devil, Infidels, Heretics, and Turks!
These cant be English, these are Romish works:
Some Popish Plot to bring in the Pretender:
Pray Heaven guard our glorious Faith's Defender!

Numbs. Chap. XXXII. *Let this land be given unto thy Servants for a Possession:*

Translator's note: For an explanation of this cartoon, see Stephens, Vol III, p. 857 [§3202].

Background on the Original Inspiration for the ‘Jew Bill’

This chapter will be dedicated to the question of why and through what influences the original ‘Jew Bill’ came into being.

As has already been mentioned, contemporary figures also considered this question, and of course we shall take their conclusions into account. They were witness to events, but their clarity of vision may have been somewhat clouded by partiality. In order to reach a reliable conclusion of our own, we must first examine whether the Jew Bill was really so important to have triggered all of these events. Views on this vary widely depending on party position.

The Jews' allies believed that the legislation would only make it possible for a few rich foreign Jews to be granted British citizenship.[270] However, Philo-Patriae goes further and argues that some Jews also hoped to become landowners sooner or later with the help of the act. Upon superficial inspection, it looks as if these purposes were at least intended. But we have learned from history that the Jews’ tactics have always been to legally secure rights that initially seemed unimportant to their host nation, and then gradually, step by step, achieve complete emancipation in the same way.

The ever philo-Semitic Philo-Patriae may well have been correct when he stated that the Jews may have had ‘some secret reasons’ for pursuing the bill.[271] Unfortunately, the otherwise well-informed author did not speculate on what these reasons might have been. So let us turn to the Jews’ opponents to hear what they had to say about the matter.

We do not wish to dwell on judgements that would have been regarded at the time as quite outlandish, such as that London would be sold to foreign Jews.[272] Rather, we only want to deal with those that could have been taken seriously. The opponents saw a threat to the inheritance rights of the English in the fact that the Jews would be allowed to acquire real estate, along with the numerous privileges that this entailed.[273] According to the naturalisation bill, they would only be barred from the Privy Council, from both legislative houses and from senior positions in the military and civil service, which meant that the majority of all other positions were open to them.[274] As one anonymous stockholder wrote to the editor of the *Gentleman’s Magazine*, these new regulations would undoubtedly lead to the Judaisation of the largest English banking and trading companies, such as the East India Company and the Bank of England, as the newly naturalised Jews would be able to become officers, directors, and governors in these companies.[275]

The conditions in many countries that had fallen prey to Judaisation would have confirmed the accuracy of these fears.

The government's support of the bill is all the more surprising given that it must have expected a violent public backlash from the outset. Apart from the anti-Jewish element within the

270 *London Evening Post*, 15/12/1753.
271 Philo-Patriae: *Considerations*, p. 40.
272 *Motives to the Senseless Clamour*, p. 11. Translator’s note: Those reading this text in the 21st century may wish to ponder the irony of this sentence.
273 *Gentleman’s Magazine*, Vol. XXIII, pp. 479-80; *Appeal to the Throne*, pp. 21-2.
274 *Gentleman’s Magazine*, Vol. XXIII, p. 317.
275 *Gentleman’s Magazine*, Vol. XXIII, p. 318. Translator’s note: This stockholder must have been quite naive to assume that these companies were not already under substantial Jewish influence via the ability of Jews to both hold stock and vote (with votes weighted according to amount of stock held), in the elections of the directors and the governor. For evidence of this with the Bank of England, see Giuseppi [Translator’s Bibliography].

populace, they would have known that there would undoubtedly also be resistance from other sections of the population, such as the Catholics and certain Protestant sects, whose rights at that time were more curtailed than those of the Hebrews. William Coxe also opines that ‘there was a culpable degree of imprudence’ on the part of the government, ‘in thus attempting to extend important privileges to a class of men, who by their tenets and habits, must be considered as natural adversaries to the Christian religion’.[276] We would like to go a little further than Coxe and take the view that, all things considered, the introduction of the Jew Bill first appears to be completely incomprehensible, which is all the more evident when one considers that only a few years before the government had been struggling to suppress an uprising from a part of the population which wanted to reinstate the Stuarts, and that there was the added complication of an imminent general election. Finally, in many public circles, rising resentment about the increasing government debt burden was an important issue for the government. So why then did the government add to all its woes the danger of a widespread public rejection of the Jewish law, especially when the number of Jews in England at that time was 8,000 to 10,000 at most?[277]

We shall now try to answer this question in the best way we can. In purely numerical terms, the Jewish colony was too small to be a valid explanation for the government's decision. But could it perhaps not have been the same then as in modern times that this small number made the government subservient with the money at its disposal? We know that by asking this question we will immediately provoke objections from our opponents, since in their view such possibilities can only exist in the minds of deluded Jew-haters. Let us therefore first examine the participation of these few Jews in the economic life of England at that time. It will never be possible to provide precise information on this topic, as there was undoubtedly a lot of Jewish capital invested in Christian companies, which would therefore not have been externally visible as such.

Philo-Patriae has dealt with this problem in great detail. We feel able to rely on his research findings, as he certainly cannot be accused of being anti-Jewish. According to this author, ‘several Jews alone have brought £1,500,000 into the country’. In other words, a tiny fraction of the 8,000 to 10,000 Jews already represented considerable capital. According to Philo-Patriae's calculations, in 1753 the Jews possessed a twelfth of England's total income[278] and controlled at least a fifth of her exports. Philo-Patriae also considered five million pounds to be a reasonable estimate of the total Jewish capital in Britain at the time,[279] an estimate which is also shared by Josiah Tucker.[280] It is therefore not surprising that on Jewish holidays, ‘the *Royal-Exchange*, the Center of Business, is always remarkably thin’.[281] One could even speak of an overall Jewish supremacy on the Royal Exchange, with a particular Jewish predominance in the trading based on speculation. The Royal Exchange was already the most important stock exchange in the world around 1750, and since a substantial number of Jews were represented there, as the turnover increased, their number would have also increased steadily, making their influence on stock exchange transactions in London (and through these transactions, on a large part of the world) quite significant.[282]

---

276 Coxe, Vol. II, pp. 290-1. Translator’s note: Quotation reproduced verbatim from original source.

277 Hanway, pp. 66-67. Translator’s note: Hanway gives his own estimate as 7,000, though states that the Jews themselves gave a figure of 10,000, while Philo-Patriae [see Endelman, p. 172] puts the figures at 8,000.

278 Philo-Patriae: *Further Considerations*, p. 34.

279 Philo-Patriae: *Further Considerations*, p. 35.

280 Tucker: *Second Letter*, p. 21.

281 Philo-Patriae: *Further Considerations*, p. 16. Translator’s note: Quotation reproduced verbatim from original source.

282 Postlethwayt, Vol. I, p. 94 ff.; Jacobs, pp. 233-4. Translator’s note: It is unclear what the Postlethwayt reference refers to, given that the pages are unnumbered and the book is structured as alphabetised encyclopedia entries.

Finally, the pro-Jewish side goes on to demonstrate that there were sectors of trade which the Jews not only dominated but held the monopoly position. The coral trade with India, which was flourishing at the time, was almost entirely controlled by them. This was also the case with the diamond trade and its related industries (e.g. diamond polishing, jewellery, the trinket trade).[283]

Even this brief overview of the Jews' share in the economic life of England at that time shows that their influence was vastly disproportionate to their population size.

Did this Jewish dominance remain limited to the economic sphere, or did it – as always inevitably happens – also come to have an impact in other spheres of national life, such as politics?

After considering all of the facts, we believe we can be certain that this Jewish influence in England became more than simply economic, for various reasons.

The question of whether the Jews had already had a significant influence on the Masonic lodges at this time is a matter of much debate. The lodges had resumed their activity in England around 1720, but were initially not very important.[284] However, once the leading Whigs joined, the lodges began a very rapid ascent of power.[285]

There is no doubt that the Duke of Newcastle was a Freemason, for we learn that in 1731 he was made Master of the Lodge in the house of Sir Robert Walpole.[286] Therefore we can also be certain that the latter was likewise a Freemason. Given what we know about his stance towards the Jews from the previous chapter, is it a valid hypothesis that these two politicians may even have supported each other as lodge brothers? Although we have no evidence that the law came about because of the connection between Jews and Freemasonry, we do know that around 1740 there were already 181 Freemasonic lodges, of which many Jews were members.

We do not wish to deny the influence of the Freemasons, but in the absence of positive evidence in this regard, we would prefer that any conclusion we reach is based on solid, impeccable facts.

In some pamphlets there are references to the fact that the Jews would be prepared to subscribe to a loan if the Jew Bill were passed, and a newspaper article published in Amsterdam also seems to refer to this. The Jews then declared their willingness to issue a loan with an interest rate of only 2.5%. The news about this ends with the words: 'This non-public loan may have been one of the motives that led the minister to favour the naturalisation law for Jews in England.'[287]

Although a larger number of Jews were probably involved in the raising of this loan, the principal Jewish merchants of the day, listed by Picciotto,[288] are likely to have been the main players in the task. We shall proceed to discuss some of these individuals in more detail.

First, let us take a look at Joseph Salvador [Joseph Jessurun Rodriguez]. He was the president of the congregation and a partner in the well-known house of Francis and Joseph Salvador. It almost goes without saying that he had great wealth. He was the first Jew to be appointed as a director of the Dutch East India Company, and he had an international reputation as an economist. His usefulness to the state was proven by his repeated negotiation of loans for the British government.[289]

---

283 Philo-Patriae: *Further Considerations*, p. 44.
284 Wolfstieg, Vol. II, p. 197.
285 Begemann, p. 32 ff.
286 Begemann, p. 324.
287 *London Evening Post*, 7/6/1753. Translator's note: There may be an error in this reference.
288 Picciotto, pp. 93-4.
289 Picciotto, p. 162-3. Hyamson: *History*, p. 212; *Jewish Encyclopedia*, Vol. X, p. 663.

As a result, he was very well acquainted with the country's political leaders. We learn that shortly after the law was passed in the summer of 1753, 'Mr. Salvadore, the rich Jew, who married the Daughter of Baron Suasso, gave a grand Entertainment at his Seat at Tooting in Surrey, to a great Number of Noblemen and Gentlemen, Members of both Houses of Parliament.'[290] It is not unlikely that the success achieved in the legislative houses was celebrated on this occasion. Furthermore, it has been asserted that Salvador played a significant role in the law's creation, as we learn in this news item dripping with cynical irony:

> We can assure the Publick, that J[osep]h S[alvado]re, Esq; who was so extremely instrumental in procuring the late famous Naturalization Act for the Children of Israel, threaten'd, that if it did not take Place, he would leave the Kingdom of England, with all his Effects – A Menace of such Importance, that we cannot wonder at the Influence it had upon our Patriot Rulers; who, in every Instance, are surprizingly attentive to the Good of the Nation.[291]

Another Jew, Solomon da Costa, may provide even better evidence of illicit influence on the country's lawmakers.

He was also very rich and had mainly earned his money as a broker. He was praised for his generosity towards the poor.[292] Apparently, however, he did not limit his generosity only to the poor, as the Whig philosopher Thomas Hollis, a personal friend of da Costa, informs us that:

> To this same gentleman [da Costa] several of our leaders in the House of Commons have been in no small degree indebted for their fame there in funds and money-matters, which no one understands more clearly, deeply, than himself, nor probably so well; and by his credit with them he has been enabled to effect, at times, even national good offices.[293]

Solomon da Costa's biographer also knew of this passage and, with reference to it, established corrupt relationships between the financier and various leading personalities. Hyamson objects to such an interpretation, but fails to explain why he disagrees.[294] Regarding another wealthy Jew, Franco, it became publicly known that on the day the Jewish law was passed he had withdrawn 27 banknotes of £1,000 each from the bank, which were undoubtedly amounts that he paid to those involved as their reward for passing the law:

> The Day the *Jew Bill* pass'd, Mr. Fr*nc* took out of the Bank *Twenty-seven* Bank-Notes for *One Thousand Pounds* each.[295]

---

290 *London Evening Post*, 10/7/1753. Translator's note: Quotation reproduced verbatim from original source.
291 *London Evening Post*, 26/7/1753.Translator's note: Quotation reproduced verbatim from original source.
292 *Jewish Encyclopedia*, Vol. IV, p. 292; Hollis, p. 614. Translator's note: It should be noted that according to the sources, much of his charity money went to non-Jews as well as to his coreligionists (i.e. it would appear to be true charity, as opposed to ethnic activism disguised as philanthropy).
293 Hollis, Vol. II, pp. 614. Translator's note: Quotation reproduced verbatim from original source.
294 Hyamson: *Solomon da Costa*, p. 261. Translator's note: It is a pity that Aldag did not give the biographer's name.
295 *London Evening Post*, 16/10/1753. Translator's note: Quotation reproduced verbatim from original source.

Sampson Gideon, ‘The Pillar of State Credit’

To gain a proper understanding of the direct influence that the Jews had on the law being passed, we must look closely at their uncrowned king, or, in the words of the Jew James Picciotto, ‘the Rothschild of the day, the friend of Walpole, the pillar of state credit’.[296] Abudiente was his original patronymic, which he later changed to Gideon to better conform to English sensibilities.[297]

Gideon was born in 1699. His father, who died in 1720, left him an estate of £7,900, with which he began his career as a merchant. By 1729 he had already earned enough to start working as a broker with a capital of £25,000. Now his great rise took place. We find him in active trade relations with the East India Company and the South Sea Company, while at the same time working to gain major interests in Dutch and French government securities. There was hardly any part of the world in which Gideon did not have connections. When war with Spain broke out in 1742, his correspondence shows that he was consulted by government ministers to make the necessary arrangements to raise money for the war. To this end, he devised a scheme to raise £3,000,000, making himself answerable for a considerable portion of it. From his letters to Pelham we can see that the very next year Gideon presented the then Prime Minister with a scheme for raising ‘supplies’ [funds], and another scheme in 1744, when the French fleet was in the Channel and the government securities falling daily.[298] By 1745 he had already accumulated a fortune of around £80,000. However, he was to experience the typical Jewish financier’s career trajectory in the turmoil of 1745-1746, which allowed him to nearly double his fortune in one year. At this time, as is well known, the Young Pretender was marching inexorably on London, and the government's defeat seemed certain. Everyone was therefore trying to get rid of their government securities as quickly as possible, which ultimately had little commercial value due to a lack of buyers. Then, to everyone's astonishment, Gideon began buying up all of the government securities available. All of his cash and all of his credit was exploited to this end, and he came to hold as much paper as all the remaining speculators put together. After a short time, once it was clear that there was no longer a danger of the government being ousted, the stocks and bonds recovered, which meant that, in one fell swoop, Gideon nearly doubled his fortune.[299]

As early as 1749, Pelham called upon Gideon’s services again and, at the Prime Minister’s request, the Jewish financier drew up a plan to reduce interest on government securities. Of course, the holders of these bonds were not pleased and declared that they were ready to put up resistance to the change. But Gideon exerted all of his influence in financial circles and managed to convince the bondholders of the necessity for a rate reduction and the possible benefits that might accrue to them if they accepted it.

Immediately afterwards, Pelham tried to raise government funds with another individual, but this proving to be a failure, Pelham summoned Gideon again, who promised to raise the desired £3,000,000 by means of a three percent loan. He himself immediately subscribed the sum of £100,000, and within three days the whole amount had been raised.[300]

---

296 Picciotto, p. 60. Translator’s note: Quotation reproduced verbatim from original source.

297 Picciotto, p. 62. Mesquita, pp. 240-1. Translator’s note: As Mesquita makes clear, the name Gideon was an existing family patronymic from his Portuguese Marrano ancestry, but Gideon’s official name with the synagogue remained Sampson de Rehuel Abudiente [Picciotto, p. 64].

298 Nichols: *Illustrations*, Vol. VI, pp. 277-8.

299 Francis, pp. 97-8; Picciotto, pp. 60-1.

300 Nichols: *Illustrations*, Vol. VI, p. 278.

It can be assumed, particularly in these last two cases, that Gideon was richly compensated by appropriate payment or other concessions from the government. What this would mean in real terms can no longer be determined, but it is interesting that, as has been previously discussed, a general naturalisation bill was introduced in 1750. This coincidence does not lose its significance just because Gideon publicly announced that he had nothing to do with it,[301] as one can consider as a reliable rule of thumb that the stronger the denial, the greater the probability that the denied fact is true. Such an understanding of events may be particularly appropriate here, since there is no doubt that the Jews made serious efforts to be included in the 1750 bill and to get it passed.

At the outbreak of the Seven Years' War in 1756, Gideon subscribed around £107,000 from his fortune, which had now increased to around £300,000, to what became known as the Hanover loan. Two years later, in 1758, he was very instrumental in completing the first and second payment of that loan. More than ever he enjoyed the unlimited confidence of government ministers, notably the Duke of Newcastle. During those years the government 'almost wholly relied on' Sampson Gideon for raising the funds needed to prosecute the war.[302]

We have relied primarily on Nichols' account of Gideon's business career and will continue to do so as far as possible, because it is compiled from documents in the Eardley family archives[303] and can therefore, in case of doubt, make a strong claim to accuracy.

Gideon also made history in another way, as he was one of the first leading Jews to marry an English woman. His wife Jane (or Elizabeth – her first name is disputed), daughter of Charles Ermell Esq., came from a respectable family. From this point onwards, the Judaisation of the English nobility was to progress slowly at first, but later more quickly and inexorably. Gideon's eldest son Sampson was born in 1745, and in 1759 the boy entered the famous English public school of Eton, which only accepted the sons from the most exclusive circles.[304] Sampson's father had brought him up in the faith of his Protestant mother, and Gideon himself had gradually become outwardly apostate from the Jewish religion, as can be seen from his announcement to the elders of the Portuguese Jewish community in 1754 that he was leaving the synagogue.[305] As we shall see,

---

301 Nichols: *Illustrations*, Vol. VI, p. 283. Translator's note: 'He took no part in the year 1750, in the Bill for naturalizing the Jews. He was much offended with that body for making use of his name and influence in soliciting and procuring that measure, and wrote a letter addressed to the Wardens or Elders of the Portuguese Jews, dated in 1750, to withdraw himself from that communion assuring them at the same time, "that he did not by this step intend to discontinue his charity, and that he should in his life-time, and at his death, convince them of the great regard he had for the necessities of his fellow creatures." In another letter he says "the affair you mention does not in the least concern me, having always declared my sentiments against any innovation; but contrary to my wishes and opinions, it was solicited in folly, and want of knowledge, granted in lenity and good nature as a matter of no consequence, and now prosecuted with malice to serve a political purpose. It would give me concern as an Englishman, if I apprehended any danger to my country; but, as I look upon it in a trifling light, I am perfectly easy, and shall not choose to meddle either way."' *Ibid.* Given these letters, and the fact that he married a Christian, raised Christian children and gave to Christian charities, it is in fact plausible that Gideon was not very interested in the Jewish emancipation battle, perhaps (with justification, as seen three years later) fearing that being linked to Jewish activism could prove to be bad for future business and personal ventures. If therefore he was indeed influential in the later 1753 bill, it would be only at the highest levels of government, on a wink-and-nod basis, known to very few and impossible to prove. But regardless of the facticity of this non-falsifiable claim, the cartoons of the day show that the satirists believed Gideon to be the prime mover behind the issue.

302 Nichols: *Illustrations*, Vol. VI, pp. 279-80. Translator's note: Quotation reproduced verbatim from original source.

303 Nichols: *Illustrations*, Vol. VI, p. 284. Translator's note: Gideon's son followed in his father's footsteps and changed his surname, this time to Eardley, no doubt to recall his illustrious maternal grandfather (see next footnote).

304 Nichols: *Illustrations*, Vol. VI, p. 283; Solomons, p. 209; Landa, p. 288. Translator's note: Gideon did most definitely marry into a respectable Christian family – his father-in-law was educated at Tonbridge, Eton, Oxford, and Lincoln's Inn. See Namier & Brooke [Translator's Bibliography].

305 Picciotto, pp. 61-2. Translator's note: Although most sources give 1754 as the date of Gideon's leaving the synagogue (the *DNB* giving 1753), Nichols gives the year as 1750 [see footnote 301], which would make sense, as

Gideon had a strong sense of personal ambition, to which his religion very often proved an obstacle. The events of 1753 had probably shown him that the time for emancipation had not yet come and that it was better for him to abandon the Jewish faith. [Translator's note: It should be noted that he was never baptised, nor formally abjured Judaism.] But how much he remained a Jew at heart, even in terms of religion, is evident from the fact that when he died in 1762 he asked to be buried in the Jewish cemetery. This wish would be granted to him all the more readily by his co-religionists given that he had bequeathed £1,000 to the synagogue in his last will and testament. [Translator's note: He also never stopped paying his synagogue *finta*, which he did under the obvious anonym of Peloni Almoni.] He left his children a huge fortune, the exact amount of which differs according to different sources; e.g. one source talks of £400,000,[306] while others of £580,000.[307] Based on the then much greater purchasing power of the pound, it would have been a vast estate in either case.

In 1757, Gideon made serious efforts to obtain a peerage, as can be seen from a letter addressed to him from the Duke of Newcastle, dated June 13th of that year. It reads as follows:

> I this morning mentioned to his Majesty what you desired about the Baronetage, and acquainted him with the service you had been of in relation to raising the supplies, and particularly how much obliged I thought myself to you, and urged the zeal you had shewn on all occasions to serve the public. The King seemed extremely well disposed, spoke very handsomely of you, and said he should have no objection himself to oblige you, but as you was not bred up in the religion of the country he was afraid it would make a noise and that in a time of Confusion and Public Distress as the present is, he was afeared they would make an Ill-use of it, and therefore desired that I would inform you in the civilest manner that it was not convenient with him to comply with your request.[308]

From this statement, we can conclude that the king and ministers were happy to raise the Jew to the nobility, but they feared the people's reaction. We can also see that the tumultuous year of 1753 was not forgotten by either the king or the government.

The correspondence between the Duke of Newcastle and Gideon that has come down to us indicate that the latter made further attempts in this regard – and that these too resulted in failure.[309] Apparently a compromise was reached when, by a patent of nobility dated May 21st, 1759, Gideon's 13-year-old son, styled in the document as 'Sampson Gideon the younger, Esq., Son of Sampson Gideon, of Spalding in co. Lincoln, and of Belvedere in co. Kent, Esq.', was raised to the rank of baronet. This rank appears not to have been to Gideon's complete satisfaction, because when he sent his son the patent, he also wrote an accompanying letter, in which the boy was exhorted to 'remember his dignity', to 'maintain a conduct worthy of his rank', and 'though it were

---

Gideon would likely have wished to prevent future instances of the Jews using his name for Jewish activism without his consent.

306 Nichols: *Illustrations*, Vol. VI, p. 280. Translator's note: I did not find the cited figure at this source (it mentions a total fortune of £350.000 in 1759, three years before his death).

307 Mesquita: p. 241; *Dictionary of National Biography*, Vol. XXI, p. 289.

308 Nichols, Vol. VI, pp 279-80; Landa, p. 287. Translator's note: The quotation is an amalgamation of the letter as found in both sources, each version having its own elision.

309 Landa, p. 287-9. Translator's note: As Landa states, it must have particularly mortifying for Gideon that the halakhically Jewish Kitty Villareal's daughter had entered the peerage as Viscountess Galway.

the lowest hereditary honour in the country, it was frequently a step to higher'.[310] These last words in particular seem to betray an undertone of disappointment.

Samson Gideon not only longed for a peerage, but he had long nurtured a strong desire to become a landowner. Since this was not possible for the Jews, there were considerable difficulties in granting him an exception. Sir Robert Walpole therefore introduced a special bill to Parliament on behalf of his friend and financial advisor, under which Gideon was to be expressly authorised to purchase land. Having touched on Robert Walpole's political career, we cannot be be too surprised by this action. The reader will then assume, correctly, that this bill was made law. Apparently the bill was waved through quietly, so that the public got to know virtually nothing about it. The traditional historical sources also remain silent on the matter. Gideon immediately exercised his right under this new dispensation, and we soon see him as a landowner in Belvedere, Kent, and also as owner of the manor of Spalding, Lincolnshire.[311]

Given all of this, it should now be quite clear that the Jewish Naturalization Act did not come into being without influence from the Hebrews. The Jewish side also openly admits that it was Gideon who, at the same time as the bill was going through Parliament, wanted to have the question clarified as to whether Jews could become property owners or not. As a result, one could presume that Gideon would see the law as a step closer to his desired goal.

Certainly, this is the belief of the Jew Israel Solomons, who puts forward his theory in no uncertain terms:

> It may be conjectured that Gideon undoubtedly exercised great influence with the Pelhams in promoting the Naturalisation Bill…
>
> Gideon, perhaps from purely personal or selfish motives, was anxious for the success of the project. Should the Bill pass, it might be the stepping-stone to further concessions. He was an ambitious man, eager for social aggrandisement, with hopes of a seat in Parliament and a place in the baronetage.[312]

We do not have much to add to this statement, but we would like to point out that this would only be yet another case in history in which a single Jew was able to push through a law for his own ethnic benefit, with the help of the government, against the will of the host nation, using means that are not difficult to guess – albeit, as in this case, only for a short time.

---

310 Nichols: *Literary Anecdotes*, Vol. IX, p. 642. Translator's note: Quoted elements reproduced verbatim from original source, although it is unclear how close these are to the original letter. Gideon Jr. appears to have inherited his father's aspirations to higher nobility, being raised to the Irish peerage in 1789.

311 Nichols: *Illustrations*, Vol. VI, p. 282; Picciotto, p. 62; Hyamson: *History*, p. 224; Nichols: *Literary Anecdotes*, Vol. VI, p. 85. We must assume that the bill was made law at some point before 1759, given that Gideon's land ownership is reflected in his 13-year-old son's aforementioned patent of nobility.

312 Solomons, pp. 210-1. Translator's note: Quotation reproduced verbatim from original source.

Endemic Corruption

Before we answer the previously posed question about the ulterior motives for the law that was alien to the people, we must take a brief look at the general conditions of parliamentary life and the leading politicians in the twenty years prior to 1753.

It would probably be useful to write a book about the parliamentary system of 18th-century England in order to correct the false impression that is often still held about the English political scene of times past. Sadly, such a book is outside of the scope of this study, but on the other hand, one cannot understand the reasons for the law's existence without knowing more about the deplorable circumstances in which it was passed. Furthermore, these scandalous conditions show how much Jewish influence over politics can poison the views of a nation's ruling class.

We have already briefly referred to the corruption of members of Parliament around the year 1700. Nothing would change with the accession of the Guelphs to the throne. On the contrary – if major corruption were ever possible in England, it was evident in their time. Parliamentary corruption had become so extreme and Parliament so subservient to the influence of the government, that the people feared Parliament 'becoming in time rather the oppressor than the representative of the people'.[313] The funds that a candidate had to expend in order to be elected to Parliament were so enormous that only members of rich families could stand as representatives. It was publicly known that certain constituencies were awarded to the highest bidder. The result of this was that the respective representatives of the people wanted to somehow recoup the money that they had spent on their electoral campaigns, and so it was not unusual for them to receive annual salaries from a certain group for their behaviour in Parliament. As William Lecky states in his *History of England in the XVIIIth Century*:

> Great sums of secret-service money were usually expended in direct bribery, and places and pensions were multiplied to such an extent that it is on record that out of 550 Members there were in the first Parliament of George I, no less than 271, in the first Parliament of George II no less than 257, holding offices, pensions, or sinecures.[314]

Nothing about these deplorable conditions had changed by the time the 'battle year' of 1753 arrived. Complaints about general corruption and degeneration were repeatedly encountered.[315] The intensity of the anger over this scandalous corruption is best expressed in a newspaper article from the *London Evening Post*, an extract of which is reproduced below:

> It has been often said, that Money does all Things here, and not without Reason; for are not Honours, Titles, and all the Privileges and Birthright of Britons to be bought? It matters not from whence the Person comes, or how the Gold was got; was Beelzebub

313 Lecky, Vol. II, p. 45. Translator's note: Quoted element reproduced verbatim from original source.
314 Lecky, Vol. II, p. 46 ff. Translator's note: Quotation reproduced verbatim from original source (p. 47).
315 *London Evening Post*, 15/5/1753, 26/6/1753, 4/9/1753.

> himself to come in *Propria Persona*, and stand a Candidate for a Place, he certainly would carry it, if he brought Cash enough.[316]

As a consequence, in 1753 corporations of honourable men were formed to combat all of these evils.[317] It is doubtful whether they had much success, but in any case nothing further is known. At the time it looked as if the upcoming elections of 1754 were threatening to eclipse all other concerns. On February 7th, 1754, Sir John Barnard, whom we have already encountered, moved to have the 'Bribery Oath' repealed in Parliament. He justified his request by saying that if this oath remained valid, the newly elected members of Parliament would almost without exception commit perjury when taking their seats, since generalised bribery was already evident to everyone. His motion was rejected by the majority. Another reformative attempt by the Bishop of Worcester in the House of Lords was also doomed to failure.[318] In the same year, Fox declined to accept leadership of the House of Commons from Newcastle, unless he received information about the disposition of the secret-service money, because, as he said, 'if he was kept in ignorance of that, he should not know how to talk to Members of Parliament, when some might have received gratifications, others not'.[319]

This general corruption of the first half of the 18th century is inextricably linked to the name of Sir Robert Walpole. As early as 1712, this arch-Whig was removed from Parliament on corruption charges and was even imprisoned in the Tower for a few months. It is sometimes claimed that the latter incident is only due to his Tory political opponents. Under Sir Robert's later era of government, there was no state institution that was not bribed. He bribed George II by getting him a civil list which exceeded his father's by more than £100,000 a year. He bribed the Queen by securing for her a jointure of £100,000 a year. He bribed the Dissenting ministers to silence by the Regium Donum for the benefit of their widows.[320]

There should be no doubt that the money made available to him in the budget for secret purposes was used to bribe a majority of MPs. Although such incidents were already commonplace in the times of King Charles II, the times of Sir Robert Walpole can hardly be surpassed. As Lord Chesterfield says of him:

> Money, not prerogative, was the chief engine of his administration; and he employed it with a success which in a manner disgraced humanity. He was not, it is true, the inventor of that shameful method of governing which had been gaining ground insensibly ever since Charles II, but with uncommon skill and unbounded profusion he brought it to that perfection, which at this time dishonours and distresses this country, and which (if not checked, and God knows how it can be now checked) must ruin it.
>
> Besides this powerful engine of government, he had a most extraordinary talent or persuading and working men up to his purpose… When he found anybody proof against pecuniary temptations, which, alas! was but seldom, he had recourse to a still worse art; for he laughed at and ridiculed all notions of public virtue, and the love of one's country,

316 *London Evening Post*, 9/6/1753. Quotation reproduced verbatim from original source.
317 *London Evening Post*, 24/7/1753, 7/8/1753.
318 Walpole, Vol. I, p. 369.
319 Lecky, Vol. I, p. 431. Translator's note: Quotation reproduced verbatim from original source.
320 Lecky, Vol. I, pp. 376, 427.

> calling them 'The chimerical school-boy flights of classical learning'; declaring himself at the same time, 'No saint, no Spartan, no reformer.' He would frequently ask young fellows, at their first appearance in the world, while their honest hearts were yet untainted, 'Well, are you to be an old Roman? A patriot? You will soon come off of that, and grow wiser.'

Among other things, Tobias Smollett has this to say about Sir Robert Walpole:

> He was well acquainted with the nature of the public funds, and understood the whole mystery of stock-jobbing [financial trading]. This knowledge produced a connection between him and the money corporations, which served to enhance his importance. He perceived the bulk of mankind were actuated by a sordid thirst of lucre; had sagacity enough to convert the degeneracy of the times to his own advantage; and on this, and this alone, he founded the whole superstructure of his subsequent administration.[321]

Sir Robert himself evidently considered the materialist desire for greater wealth, power and pleasure to be the only meaningful motivator in life and ridiculed the purity and patriotism of young people, while resisting every attempt to improve the system. As Lecky writes:

> Other ministers may have bribed on a larger scale to gain some special object, or in moments of transition, crisis, or difficulty. It was left to Walpole to organise corruption as a system, and to make it the normal process of parliamentary government.[322]

Just as detrimentally to the country's future, Lecky also describes how Walpole 'drove from power every man of real talent who might possibly become his rival, and especially repelled young men of promise, character, and ambition, whom a provident statesman, desirous of perpetuating his policy beyond his lifetime, would especially seek to attract'.[323] We must surely ask ourselves, is this materialism and corruption not also the basic belief system and modus operandi of the Jews?

Henry Pelham, who was responsible for the 'Jew Bill' alongside his brother, the Duke of Newcastle, also proved to be an able protégé of his friend and in-law Sir Robert Walpole.[324] Even if they were completely opposite in character, they still had in common the general ruthless bribery of those who could be used to achieve their goals.[325] For us it is irrelevant why Pelham did this. All that matters here is the determination of the fact. He too was convinced of the correctness of such a

321 Lecky, Vol. I, p. 427-431; Stanhope, Vol. IV, Appendix p. 35 ff. Translator's note: All quotations from original source [Stanhope, pp. 36-7]. Readers may also not be surprised to learn that he was notorious for his philandering, being an open adulterer, for his over-indulgence in fine food and drink, and for his love of obscene conversation.

322 Lecky, Vol. I, p. 432 ff.; Francis p. 107. Translator's note: Quotation reproduced verbatim from original source. [There would appear to be an error with the Francis reference.]

323 Lecky, Vol. I, p. 426. Translator's note: Quotation reproduced verbatim from original source.

324 Coxe, Vol. I, p. 8.

325 *Dictionary of National Biography*, Vol. XLIV [44], p. 246; Stanhope, Vol. IV, Appendix p. 46. Translator's note: From the DNB's entry on Pelham: 'It is true that he chiefly maintained his influence in parliament by an elaborate system of corruption; but Horace Walpole, who hated him, believed that he "would never have wet his finger [in corruption] if Sir Robert Walpole had not dipped up to the elbow; but as he did dip, and as Mr. Pelham was persuaded that it was as necessary for him to be minister as it was for Sir Robert Walpole, he plunged as deep."'

system, and as a result he was in no way inferior to his mentor Walpole. 'The difference was,' a contemporary reports, 'that Mr. Pelham always bribed more largely as he had more power'.[326]

Pelham's brother, the Duke of Newcastle, was no different to his brother or to Walpole, his close ally and distant in-law, when it came to corruption. In Lecky's words:

> Newcastle is certainly the most remarkable instance on record of the manner in which, under the old system, great possessions and family or parliamentary influence could place and maintain an incapable man in the first position in the State. In private life or in a subordinate office the glaring weaknesses of his character would have been comparatively unnoticed, and he would have been justly respected as a man of pure morals, warm affections, and sincere and unaffected piety. Unfortunately, however, he inherited a greater parliamentary influence than any other English noble, and he was devoured by the most feverish and insatiable ambition. Without any of the aims or capacities of a legislator, or any sordid desire for the emoluments of office, he delighted beyond all earthly things in its occupations, interests, and dignity, in the secret and corrupt management of Parliament, in the dispensation of bribes, places, and pensions.[327]

Having been shown the corrupt political system of that period, the reader may like to guess why the Bevis Marks Synagogue received such large sums from its members and made every effort to get the 'Jew Bill' of 1753 passed into law. It is most interesting that a Jew, the aforementioned Israel Solomons, has given us information on the matter, which reads as follows:

> The Bevis Marks Synagogue, the richest and most influential at that time, no doubt made great efforts to insure the success of the [Jewish naturalisation] movement, which meant so much to the majority of its congregants. Funds were subscribed in furthering the propaganda, and combating the anti-Jewish literature that flooded the country… In a conversation I had with my friend, the learned Haham Dr. M. Gaster, I gathered from him that in the archives of his synagogue the whole history of the movement from the Jewish standpoint is to be found. From it one can gather what efforts the Jews themselves made to gain their first political victory, what was the plan of campaign, the amounts of the funds, and in which manner they were expended.[328]

Rivers of ink have flowed from Jewish pens about the 'storm year' of 1753, but no Jew has ever publicly referred to these sources, let alone published the material. Why is this such a secret? The events happened almost two hundred years ago, and historians always claim that they are trying hard to discover the truth. Here, however, historians seem particularly anxious to avoid making this material accessible to researchers. There will be a reason for this, because the factual information

---

326 Walpole, Vol. I, p. 235. Translator's note: Quotation reproduced verbatim from original source. This is also the source for the quoted portion in the previous footnote quotation.

327 Lecky, Vol. II, p. 345-6. See also Coxe, Vol. I, pp. 4-6; Walpole, Vol. I, p. 162 ff.; *Dictionary of National Biography*, Vol. XLIV [44], p. 257. Translator's note: Quotation reproduced verbatim from original source.

328 Solomons, p. 211. Translator's note: Quotation reproduced verbatim from original source.

that still exists in certain documents has evidently yet to see the light of day. Perhaps this book will one day become known in England, and material will be published to refute the accusation. The one thing we do know is that what has been withheld from the British public will continue to slumber in the vaults of this synagogue.

At this point in the study, we can say that we have collected enough information to be able to answer the aforementioned question with confidence. The following is therefore our final statement on the matter:

It is beyond doubt that the Jewish Naturalization Act – even if, according to the Hebrews, it was of little practical importance – was an unjustified preference for foreigners over the native people. A large part of the English population had fewer rights than the Jews, even though with their far greater number and not least because of their blood connection to the English nation, they had an incomparably greater right to at least the same treatment. If the government still went ahead, ignoring these circumstances and despite its own difficult domestic political situation, knowing that the vast majority of the population would be against it (undeniable after the events of 1751, when the previous naturalisation bill failed and the people's antipathy towards the idea was revealed), then there must have been a special reason for it to make such a risky, unpopular move.

As is well known, in the first half of the 18th century, kings, queens, ministers, members of the nobility, bishops (etc.) could be bought off for certain purposes. In addition, it is also undeniable that the Jews, under the leadership of Samson Gideon, had an overwhelming, almost exclusive influence on the shaping of the economy, on politics, and on state finances. Furthermore, they had already gained a firm footing in society, specifically, in those circles of English society which were directly or indirectly responsible for the fate of the country. The claims of the anti-Jewish faction that all of these circles were bribed or otherwise unlawfully influenced by the Hebrews are confirmed in that the Jewish side admits that Jewish money was used to get the law made.

Therefore, given the totality of the facts, *prima facie* evidence suggests that the law was brought into being through improper means. In other words, all of the circumstances point to the law being passed through bribery or other illicit influences in accordance with the then prevailing methods of the government and the legislature. What makes things more difficult for the Jews is that, according to known historical facts, such behaviour is prevalent among them and as a result they would have to prove that this case is an exception rather than the rule.

We have described the events of 1753 in detail because they represent a rare example of the victorious defensive struggle of a healthy people. It was not 'purely religious enthusiasm', let alone 'the shallowness of English civilisation', as Hertz would have us believe, but natural instincts to ward off foreign infiltration.[329] Already at this time, the Reverend Romaine was shrewdly warning the English people of the '*Absurdity of introducing Party into this Debate*', as Christians were being set against Christians, when the issue was '*entirely between Christians and Jews*':

> When all the other Arts of Calumny and Falsehood fail, then the *Jews* betake themselves to Party Distinctions, trying to raise a *new Jew Interest* in this Kingdom, in Opposition to the *old Christian Interest*: To which End they endeavour to divide the Nation about *their* Affairs, and to support their Cause by Party, since they find they can no longer support it by Argument. And they have already made such a Proficiency in the Science

329 Hertz, pp. 97, 92. Translator's note: Quoted elements reproduced verbatim from original source.

> of Faction, that they venture Publicly and in Print to call all *their* Enemies, Enemies to the Government.
>
> […]
>
> We are not surprized at the *Jews* taking these dishonest Methods of dividing us among ourselves; because they are sensible, that if these should fail them, their Cause is desperate. Unless they can attach themselves to some Party, their Interest is lost. They therefore labour this Point. It is their last Resource, and it is a most iniquitous one; because it tends to introduce some new Divisions among His Majesty's good Subjects, whose great Misfortunes it is, that they are already too much divided.[330]

These are truly prophetic words from an Englishman in the year 1753. His prophecy has now become a bitter truth not only in England, but in many countries all around the world.

330 Romaine, pp. 91-92. Translator's note: All quotations reproduced verbatim (and with original italicisation) from original source.

Translator's Appendix I:
Selected Parliamentary Speeches Opposing the 'Jew Bill'

The following speeches are reproduced from *Cobbett's Parliamentary History* to demonstrate the popular arguments that were being used against Jewish naturalisation, and also to demonstrate that these arguments were known to the voting members in the House of Commons and the House of Lords. The speeches of Mr. Nicholas Fazakerley and the Earl of Egmont [Vol. XIV, pp. 1402-12 and pp. 1418-30 respectively] have been omitted due to reasons of length, but are worth consulting for further information on the topic. N.B.: Square-bracketed elements and an asterisked footnote have been inserted to aid reader comprehension.

Speech of Mr. William Northey, delivered in the House of Commons, May 7th, 1753. Reproduced from *Cobbett's Parliamentary History*, Vol. XIV, pp. 1366-1373.

Sir; I hope some of the gentlemen, who are advocates for this Bill, will rise up and inform the House, what terrible crime the people of this kingdom have committed; for I must suppose, that they have been guilty of some heinous offence, because we have of late had some sort of Bill offered every year to parliament for depriving them of their birthright: I say, depriving them, Sir; for the communication of a privilege is, in so far as that communication reaches, a taking it away from those who had before the sole right to it. Attempts have formerly been made to rob them of their birthright as Englishmen, but this Bill I must look on as an attempt to rob them of their birthright as Christians. We know what a curse Esau brought upon himself and his posterity, by selling his birthright to his brother Jacob for a mess of pottage, when he was faint and at the point of dying for hunger: his posterity were to serve the posterity of Jacob: ought we not to fear, that this may be the fate of our posterity, as we are now about to sell our birthright to the posterity of that same Jacob? Sell, I should not say, Sir, for we are going to act more foolishly than Esau: he sold his birthright for a mess of pottage, and when he was under a most urgent necessity: but we are going to give it away for nothing, and when we are under no necessity. Our national debt is, it is true, become monstrously great, so great that, I believe, we should be under great difficulty to find means for supporting another war, should such a misfortune soon happen; but till then we can be under no necessity, and even then we should not, I think, part with out birthright for nothing.

Sir, when I say we should not give away our birthright for nothing, I must suppose, that we might sell it for something; and I am warranted in this supposition from what is told us by our histories. The Jews never did obtain the protection or countenance of the crown, even for living and trading in this kingdom, without a very valuable consideration; and our histories tell us, that they offered 200,000*l.* to Oliver Cromwell for a naturalization. Moreover, I have heard, that they offered a much larger sum both in the reigns of King William and Queen Anne. I may therefore suppose with reason, that they would now give a larger sum than they ever before offered, as the birthright of Englishmen is become much more valuable, and as the Jews have of late vastly increased in riches as well as numbers in all parts of Europe, especially in this country. But they may now with the poet say,

— quod optanti divum promittere nemo
Auderet, volvenda dies en attulit ultro.

[‘…that which none of the gods would have dared to promise to your prayers, lo, the circling day has brought of its own accord.’ Virgil: *Aeneid*, Book IX]

For could it ever have been expected, that what they have so often offered such large sums of money for, should at last be freely granted for nothing, and even without their asking, so far as appears, and what I indeed believe to be really the case? But whatever I believe, whatever may be known by some gentlemen in this House, it will not be believed without doors [i.e. outside of Parliament] that such a signal favour has been granted for nothing: it will be suspected, that a large sum has been paid for it, and as this is kept secret, as no part of this sum is to be applied either to the public service, or to the discharge of our national debt, the people without doors will conclude, that though they do not sell, they are sold, which will tend to raise a popular discontent against our present administration, and may tend to raise popular disaffection to the present illustrious family upon the throne; therefore I am surprised to see this Bill patronised by any who pretend to be real friends to his majesty; unless the pushing of it through both House of Parliament be intended as a compliment to the crown, that his majesty may have an opportunity to gratify his people by rejecting it, when it comes to be laid before him for his royal assent.

This, indeed, Sir, would be an excuse for the Bill being patronised by those who pretend to be friends to his majesty and his family, and should the Bill pass this House, I hope he will make the proper use of it; for whatever offence the people of this country may have committed against some of our ministers, I am sure they have not of late committed any offence against his majesty or his illustrious family. On the contrary, their ready submission to all the additional loads that have of late years been laid upon them, and in particular the zeal they showed upon a late memorable occasion, for the support of our present happy establishment, entitles them to all the favours that can be bestowed by the crown, and surely, much more to that of being preserved in the possession of that privilege which belongs to them as Englishmen and as Christians. But a notion has of late years been propagated by some notional gentlemen, that the birthright of an Englishman is a right which is so far from being worth preserving, that it is prejudicial to the community, and that therefore it ought to be abolished; for so it will be, should it ever be granted to all those who are not by their religion declared enemies to the continuance of our present royal family upon the throne of these kingdoms. How this notion has been taken up, I cannot comprehend: for I am sure it is not founded upon the example of the ancient republican government of Rome, which these notional gentlemen seem so much to admire. The old Romans were so far from granting the privilege of being free citizens of Rome to everyone that asked it, that by refusing to grant it to those great cities of Italy which had been long under their dominion, and which had contributed greatly towards extending their conquests, and enlarging their empire, they brought upon themselves one of the most dangerous wars they were ever engaged in: I mean, the *sociale bellum* [the Social War, 91-87 B.C.], in which most of the great cities in Italy were associated against them; and though they were at last obliged to grant this privilege to the people in Italy, and often in gratitude granted it to particular cities, yet it was never granted to those of the provinces in general, and even under their emperors,

it was for some time purchased by particular men at a great price, as we are informed by the most authentic history we have, even that of the Acts of the Apostles.

I know very well, Sir, upon what these naturalization schemes are founded: gentlemen have heard it laid down as a maxim that the strength of a country depends upon the numbers and the riches of its people; and this maxim they adopt in general, without considering, that it must always be accompanied with two necessary conditions, one of which is, provided the people be unanimous, and all ready to co-operate for the public good, or for the defence of their country: for if the people be divided into sects or parties, and everyone ready to sacrifice his country to what he thinks may be of advantage to his sect or party, their numbers only serve to breed confusion, and to furnish fuel for the flames of disorder or civil war: and the other condition always necessarily attending upon this maxim is, provided the people have courage, arms, and military discipline sufficient for defending the riches they possess; for otherwise their riches serve only as a temptation for their being invaded, as it may often be impossible for them to procure mercenary troops, and they are always in danger of being subdued and plundered by those very mercenaries they hire for their defence.

Thus, Sir, with these two conditions the maxim must be allowed to be a just and right one; but these two conditions must always be attended to by those who live under a free government, and have a mind to preserve that happiness; for in absolute and arbitrary governments, I shall grant, these conditions are not so necessary, because the people have no share in the government, which is always supported by a standing mercenary army; but then the strength of such a country does not depend so much upon the numbers or riches of the people, as upon the numbers and discipline of its armies; and those armies are not actuated by principle but merely by self-interest: whereas, even the armies of a free people must be actuated more by principle than by self-interest, otherwise an end will soon be put to their being a free people; and that principle, which is founded upon religion, has always appeared to be the most cogent and the most to be depended on. It is for this reason, that what has of late years been called liberty of conscience, may be, and generally has been, more indulged in absolute governments, than in any sort of democratical government: for what in this country we call liberty of conscience, that is to say, a liberty not only to profess openly, but even to propagate whatever sort of religion a man pleases, has to often been made a pretence for forming a party against the government. When I say this, I hope I shall not be supposed to mean, that people ought to be persecuted for the sake of religion; but there is a very great difference between this and allowing enthusiasts and sectaries of all sorts, and now at last Jews, to have a share in our government: I say, a share in our government, for by this Bill, and by the doctrine lately established by our lawyers [the *jus soli* doctrine], a multitude of Jews, may have votes for members of parliament, and we may soon have some of them in this House.

Having mentioned the doctrine lately established by our lawyers, I must observe, Sir, that if this doctrine holds, if it be true, that a Jew born in any of the British dominions is a natural born subject, and notwithstanding his continuing a Jew, is entitled to all the rights and privileges enjoyed by any other dissenter from the church of England: I say, Sir, I must observe, that if this be true, there is very little occasion for the Bill now before us. The Jews born in the British dominions can have no occasion for it: they may purchase houses and gardens: they may purchase lordships and lands: they may be chosen members of this House: they may by our sovereign be made members of the other; and they may have synagogues for the propagation of Judaism in every corner of the country as well as in London. Then as to Jews born abroad, they may all repair to this happy island from the remotest corners of the earth, in full confidence that their children, or their children’s

children, will enjoy all these rights and privileges, and in the meantime they themselves will enjoy all such privileges as are necessary for carrying on any trade or business they may please to engage in: nay, they may even purchase houses and land estates in the name of some brother Jew, under a covenant, that upon their death he shall convey it to their son or grandson, and in the meantime allow them the possession. Therefore, upon the promulgation of this doctrine, and without our passing this invidious Bill, I shall expect to see the Jews become the highest bidders for every estate that is to be purchased in England, the counties of which, I suppose, they will at some private meeting divide among their several tribes, by lot, as they of old did the land of Canaan; and when the rich Jews have thus become possessed of land estates, great numbers of poor Jews must necessarily settle in their neighbourhood; for we know, that they can make use of none but Jew butchers, bakers, poulterers, and the like trades, which of course must make them soon become very numerous in this country, especially as they are warmly attached to those of their own nation and religion, perhaps more than any other nation or sect of religion whatever.

For this reason, Sir, I am of opinion, that without our passing this Bill, all such foreign Jews as are resolved to settle themselves and families in this country, will come over as soon as they hear of this doctrine being established; but if we pass this Bill, we may expect, that many Jews who have no design to settle here, will come over and be naturalized, on purpose that they may be entitled to claim the privileges of Englishmen, and the protection of this crown, in the several countries where they design to reside; and this will of course involve us in disputes with many of the powers of Europe, especially with Spain and Portugal.* Suppose a Jew, who had appeared in Portugal as a Christian, should come over, and after being naturalized here, should return thither again and appear as a Jew, do we think, that the inquisition there would not lay hold of him? And if he should be condemned to suffer at one of their *Auto da Fés* for having relapsed to Judaism, what could our government do? As an Englishman they ought to reclaim him: but do we think, that the king of Portugal would, or could give him up? Suppose a naturalized Jew should go and settle in some of those countries from whence all Jews have been or may be banished, do we think, that he would be allowed to settle there as an Englishman, if they knew him to be a Jew? Again, Sir, a Jew by being naturalized would be entitled to a Mediterranean pass: could we expect, that the pirates of Barbary would let him pass as an Englishman, if they knew him to be a Jew residing in Portugal or Spain? It would be endless, Sir, to mention all the difficulties we may be exposed to by naturalized Jews going to settle in foreign countries as Englishmen, especially, if in confidence of our protection, they should there openly profess their being Jews. Therefore, as there is no great occasion for this Bill, and as it will be attended with innumerable bad consequences, I hope it will not be committed.

*This is exactly what happened less than a hundred years later, with the Don Pacifico affair (1842-1850).

Speech of Sir Edmund Isham, delivered in the House of Commons on May 7th, 1753. From *Cobbett's Parliamentary History*, Vol. XIV, pp. 1379-1383.

Sir; I agree with the noble lord who spoke last, that nothing more seems to be intended by this Bill, than to empower the parliament to naturalize such Jews as shall apply for it, without obliging them to embrace the Christian faith. Even this, I think too much in a Christian country; but whatever may seem to be intended, every gentleman may foresee, that a general naturalization of the Hebrew nation will be the consequence; for our laws are so immutable, and every subject has in this country so much security for life, liberty, and estate, that I make not the least doubt of our having every session a multitude of Jews applying to be naturalized; and as a number of them, I cannot say how many, may be included in one Bill, the expence to every one will be very inconsiderable, especially as we must suppose, that every rich Jew who is to be naturalized, will take care to have as many of his poor brethren as possible, included in his Bill, without insisting upon their paying their full share of the expence. Then, as to the poor Jews, who may not be able to get themselves naturalized, what should hinder them from following their rich brethren? They may have houses and shops for carrying on their trade; they may have licences as brokers or hawkers, without being naturalized; their children born here will, they know, be naturalized; and if they grow rich, they may themselves be naturalized by Bill, whenever the please to apply for it.

I must therefore, Sir, look upon this Bill to be in effect a Bill for the general naturalization of the Jews; and considering what infinite numbers of them are spread over the whole face of the earth, I am persuaded their numbers will increase so fast in this country, and they will get such a considerable part of our land-estates into their possession, that they will soon contend for power as well as property. Let us consider, Sir, that the Jews are not like French refugees, or German Protestants: these in a generation or two become so incorporated with us, that there is no distinguishing them from the rest of the people: their children, or grand-children, are no longer French or Germans, or of the French or German nation, but become truly English, and deem themselves to be of the English nation. But the unconverted Jews can never incorporate with us: they must forever remain Jews, and will always deem themselves to be of the Hebrew not the English nation. Perhaps there may be some gentlemen in this House, who have never looked into the Bible since they were at school; but if these gentlemen will submit to look once again into it, they will find from the Jewish history, as there recorded, that though the Israelites were 430 years in Egypt, yet they never incorporated with that people, but kept themselves always a distinct people; and though they were but one family when they first went into that country, and for most of the time were kept in continual bondage, and numbers of their male children at last destroyed, yet when they were led out of it by Moses, they amounted to about 600,000 fighting men, besides women, children and servants.

This account will not, I hope, Sir, be controverted either by the Jews themselves, or by their friends in this House; and when I consider this account, when I consider the numbers of them that are here already, and when I consider the numbers that will flock hither in consequence of this Bill, I do not wonder at the alarm taken by the people without doors [outside of Parliament]; I am amazed how it has been possible to prevent its breaking into this House. The noble lord has endeavoured to appease this alarm, by telling us, that the parliament can put a stop to the naturalization of any more Jews, if their numbers should increase so much as to become dangerous. But if those of true English blood have not now the power to prevent opening the sluice for letting

the torrent in upon us, can we hope, that they will have power enough to shut it up, after the torrent is broke in, and the Jews are become possessed, not only of all the wealth, but of many, perhaps most of the land-estates of the kingdom? This hope, I am sure, is much more chimerical than the danger of our being overwhelmed by the torrent before we begin to think of putting a stop to it.

Sir, I hope I am speaking to a Christian assembly: how long may I indulge myself in this pleasing hope, I do not know; but I do not yet see a Jew amongst us – unless it be in the gallery. If we are still Christians, it must have some weight to observe that by this Bill, and by the doctrine lately broached by our lawyers [the *jus soli* doctrine], that Jews born here may purchase and hold land-estates, we are giving the lie to all the prophecies in the New Testament, and endeavouring, as far as we can, to invalidate one of the strongest proofs of the Christian religion. By these prophecies they are to remain dispersed: they are to remain without any fixed habitation, until they acknowledge Christ to be the Messiah, and then they are to be gathered together from all corners of the earth, and to be restored to their native land; but by this Bill, and this new doctrine, we seem resolved to gather them from all corners of the earth, and to give them a settlement here without any such acknowledgment.

Can it be possible, Sir, that Christians should hope to succeed in any such attempt? Especially, when we consider how literally the first part of the Christian prophecy relating to them was fulfilled, by the terrible destruction brought upon their nation and city, soon after their imbruing their hands in the blood of our Saviour, how many of them fell by the edge of the sword, how many were led away captive into all nations, and how long Jerusalem has been trodden down by those they call the Gentiles. This prophecy has been so remarkably fulfilled, and now stands such a glaring proof of the truth of the Christian religion, that if we have faith in any thing relating to that religion, it must terrify us from attempting to give a settlement to unconverted Jews, either by act of parliament, or by wresting the common law of this kingdom. I say, wresting the common law, Sir; for the Jews, though born here, were never till lately deemed natural-born subjects: they cannot, in my opinion, be as yet deemed such by common law, because they cannot take an oath; for an oath is by all our old law books defined to be, an affirmation or denial by any Christian of any thing lawful and honest, before one that hath authority to give the same for advancement of truth, calling God to witness that his testimony is true. In trials, indeed, we have been under a necessity to admit them, as well as those of all other false religions, to be examined as witnesses; but the reason of this is, because the jury are left at liberty to give what credit they please to their testimony; and if they do give credit to what they say, it proceeds more from its verisimilitude, than from the regard they are supposed to have for the oath they have taken: for I hope no lawyer will say, that as to those crimes, such as treason, where two witnesses are expressly required, two Jew witnesses would be sufficient even against a Christian. If this, by the quirks of our lawyers, should be deemed a compliance with the statutes, I could assign a reason why a wicked minister should desire to increase the number of Jews in this country; but as this, I am sure, was not so much as thought of by those who introduced this Bill, and as there are other reasons enough against it, I have no occasion for explaining myself upon this head.

In short, Sir, I think, that instead of resolving to go into a Committee upon this Bill, we should resolve to appoint a Secret Committe to enquire, whether the Jews be allowed to have a synagogue, or other place of public worship in this kingdom, and if they have, by what authority that indulgence has been granted or allowed; for I am sure, we have several express laws against it, and no law, that I know of, for dispensing with them. The Act of Toleration is so far from allowing it, that it expressly excludes from any benefit or indulgence thereby granted all such as deny the

Trinity; consequently, to allow the Jews any place of public worship, or even to connive at it, is an exercise of a dispensing power, which is expressly declared to be illegal, by the Declaration of our rights and liberties at the time of the Revolution, and was assigned as the first and chief cause for our inviting over the Prince of Orange, and taking arms against that unfortunate and ill-advised prince King James II. But, Sir, if it be resolved to go into a Committee upon this Bill, I hope care will be taken to amend that part of it, where it is said to be, by and with the consent of the Lords spiritual and temporal: for it cannot be supposed, that the reverend bench, or any one of our bishops, advised or consented to this Bill; I hope, they have all unanimously joined in a solemn protest against it; and therefore I think, that in justice to them, and out of regard to their sacred character, the word 'spiritual' ought to be left out of the Bill.

Speech of Sir John Barnard, delivered in the House of Commons, on May 7th, 1753. From *Cobbett's Parliamentary History*, Vol. XIV, pp. 1388-1395.

Sir; I am sorry I should find myself under a necessity to speak against those I have long lived and conversed with, and for many of whom I have a particular esteem; but whilst I have the honour of a seat in this House, no personal friendships or connections shall induce me to keep silence, when I see anything brought into this House, which, I think, will be not only injurious but dishonourable to my country. If this Bill had been general: if it had been a Bill to open a way for the naturalization of all Mahometans, and Pagans, as well as Jews, I should more readily have agreed to it, because it would not have brought such a reflection upon us as Christians: such a general Bill, like the late Bill for a general naturalization of all foreign Protestants, might have been deemed to proceed, as that Bill did, from some mistaken maxim in politics; but to give a particular invitation to the Jews, really seems as if we contemned, and were resolved to abandon, the religion we now profess. The Jews, Sir, are, and always have been, the most professed enemies of Christianity, and the greatest revilers of Christ himself: they are the offspring of those that crucified our Saviour, and to this day labour under the curse pronounced against them upon that account. I know, Sir, that, as a Christian, I am obliged to love my enemy; but whilst he continues to be so, no precept of Christianity enjoins me to take him under my roof, much less to put him in a way of making himself master both of me and my roof; and how the hon. gentleman who spoke last, could imagine, that the possession of a land estate should have an influence upon a man's religious principles, I cannot comprehend. If any Jew should be so loose as to all principles of religion, as to abjure the religion of his ancestors for the sake of being in the fashion, or for the sake of acquiring any honour or preferment, surely his desire of possessing a land estate will be an additional motive for his declaring himself Christian, when he finds he cannot otherwise acquire such a possession.

But, Sir, if Jews should come to be possessed of a great share of the land estates of this kingdom, how are we sure that Christianity will continue to be the fashionable religion, or that the profession of it will continue necessary for qualifying a man for any honour or preferment. To me it really seems at present to be the fashion for a man to declare himself of no religion; and if our fashionable gentlemen should at last fix upon any particular religion, the Jewish may, perhaps, stand as good a chance as any other; for fashion, we know, depends upon nothing but whim: and if the

Jews should become our chief landholders, they will, probably, be the leaders of our whim. As landholders they will have the choosing of most of the members of this House, and may themselves be chosen; and then to entitle themselves to posts and preferments, they have nothing to do but to join with the other dissenters in getting the Test Act, and all the other laws for securing our established church, repealed. Whatever some gentlemen may think, if we consider their numbers, and the vast estates they have acquired in this kingdom within these last 50 or 60 years, this will appear to be no chimerical apprehension; and their having thus a view to get possession of the whole strength and power of this nation will rather confirm them in their obstinacy than induce them to turn Christian, because they will look upon it as a preparatory step made by providence, which is to be followed by their expected Messiah; but in this view they will certainly be some way or other disappointed, as they are never to have any fixed habitation until after they have acknowledged Christ to be the Messiah: and when they do this, they are to be restored to their native land; therefore the hon. gentleman is very much mistaken, if he supposes that our giving them a fixed habitation in this country before their conversion, can any way tend towards a completion of the Christian prophecy relating to them.

I hope, Sir, I have now shewn, that our passing this Bill into a law can no way tend towards the conversion of the Jews, but will on the contrary render them more obdurate; and to pretend that we ought to pass it in order to prevent a profanation of the sacrament of the Lord's Supper, is an argument that goes a great deal too far: for it would equally hold good for repealing that law, by which all officers, civil and military, are obliged to receive that sacrament within three months after their admittance; for a place of great profit and trust under the government is surely as great a temptation to a Jew born here, as a naturalization can be to a Jew born abroad. Yet if any Jew should by artifice get the sacrament administered to him, in order to entitle himself to some office or employment, I believe no man will say, that the guilt of such a profanation lay at the door of those who refused to consent to the repeal of that law. But, I believe we need not give ourselves any concern about this question; for whatever danger a clergyman may expose himself to by refusing to administer the sacrament, I am persuaded, no one would administer it to a reputed Jew, without a sufficient testimony of his having regularly embraced the Christian faith, not privately, but, according to custom, before a multitude of witnesses.

Having answered all the arguments which the hon. gentleman endeavoured to draw from religion, I shall now consider the advantages hoped for from this Bill: but must begin with some general observations in relation to the Jews; and in the first place I must observe, that it is a very great mistake to suppose, that the Jews ever did, or ever can set up trade in any country; for the origin of trade in all countries is manufacture; but none of the Jews, even of the poorest sort, are ever bred to be manufacturers or mechanics, or indeed to any laborious employment; therefore they can never be the beginners of trade in any country. It was not they that began the Dutch trade, after the establishment of that commonwealth, but it was the persecution and oppression of the Spanish government, which drove the manufacturers and mechanics from all the other provinces of the Netherlands: nor was it the expulsion of the Jews which ruined the trade of Spain and Portugal, but the emigration of the inhabitants; for such multitudes of their people went to America, that there was not enough left for carrying on any sort of manufacture sufficient for their home consumption. No instance can be given, Sir, of the Jews having been the beginners of trade in any country, but many to the contrary. In Poland there have been multitudes of Jews for many ages, yet no man will say that Poland is a trading country. In this country, though they were settled here from the time of the conquest to the 18th of Edward the 1st, near 230 years, yet they never set up any trade, but dealt

chiefly in usury, which indeed was most excessive, for we have among our records some regulations prohibiting them to take above 2*d.* per pound per week. The truth is, in those countries where there is little or no trade, they deal mostly in usury, or in collecting the taxes: and where a trade has been already established, some indeed of the richer sort may engage in foreign commerce, but the poorer deal only as brokers, pedlars, or hawkers, as we may now see from daily experience; for but the other day I met no less than four of them together, going upon a pedling progress into the country.

But, Sir, though the Jews cannot be the beginners of trade in any country, yet after it is begun, they may contribute to its increase; for as they either cannot or will not purchase, or take lands to farm in any country, they have no way of employing their money but in trade and usury; and as they are dispersed over the whole world, and keep a correspondence with one another, they know where all sorts of manufactures may be sold to the best advantage; therefore by lending their money to the native manufacturers, they may enable them to extend their manufacture, and by their foreign correspondence they may increase the exportation. For this reason, in the infancy of the trade of any country, it is right to encourage the Jews to come and settle amongst them: as the manufacturers have not then money of their own sufficient for carrying their manufacture to any great extent, and as the native merchants have not a foreign correspondence settled, perhaps, in those countries where some of their manufactures may be sold to the best advantage. But in a country where trade and commerce have been fully and long established, where the manufacturers have money sufficient of their own, or of their friends, to carry their manufactures to the utmost extent, and where the native merchants have a correspondence settled in every foreign country where it is possible to carry on any commerce, and consequently must know where every sort of manufacture may be sold to the best advantage: in such a country, I say, it is madness, if not worse, to put Jews or any other foreigners upon an equal footing with natives, because it only enables the former to take the bread, or a part of the bread, out of the mouths of the latter, without increasing in the least the national trade or commerce; for no Jew, any more than a native, will export more of your manufacture than he can sell to advantage, and so much your own native merchants will always export, if there were not a Jew in the kingdom; nor does an English merchant ever desire a greater profit than will satisfy a Jew or any other foreign merchant; for in such a multitude of merchants as we now have of our own to all parts of the world where the trade is open, it is certain, that they will undersell one another till they bring the market down to what can be deemed nothing but a living profit.

Let us take, for example, Sir, the kingdom of Portugal: does any man think that we do not now export as many of our manufactures thither as can possibly find a vent, or that our Portugal merchants and their factors, who are so numerous, and so independent of one another, do not sell those goods as cheap as they can be sold? Suppose, then, that we export yearly thither to the value of a million sterling, and that this is the utmost that can be exported: if we should naturalize all the Jews in the world, they could not add to that exportation: they could only come in for a share of it; and suppose that share to be 200,000*l.* worth of goods yearly, is it not evident, that in this case one fifth of our English Portuguese merchants must give up the trade, or all of them together must trade for one fifth less than they used to do? This, therefore, could be of no advantage to our trade or manufacturers: it would only transfer the profit upon 200,000*l.* worth of goods yearly from our native English merchants to our naturalized Jews; and this I must look on as a loss to the nation, because I think we are as yet a Christian nation; the estate got by an Englishman we are sure will remain here: but a Jew, though naturalized, may be here today and gone tomorrow: when he has got

an estate here, he may go and live upon it in a climate which he thinks more agreeable to his constitution.

This example, Sir, may be applied to every country in the world as well as to that of Portugal; for there is no country where we have not houses and factories established; and therefore it is, I think, a demonstration, that the Bill before us, can be of no advantage to our trade or manufactures, but must be of disadvantage to the nation in every branch of our foreign trade. And now with regard to our domestic: the Jews, it is true, have as yet contented themselves with hawking and pedling: very few of them have become shop-keepers, because it would subject them to taxes and parish rates. But suppose they should begin to engage in this branch of business, could it be of any advantage to our trade or manufacturers? Have we not already as many English shop-keepers of all kinds as can be supported by the consumption? Does not the most petty shop-keeper know, that what maketh rich is a small profit and a quick return? Consequently, must not every one of them sell his goods as cheap as he can possibly afford? Therefore we cannot suppose that Jew shop-keepers would sell cheaper than our English now do, but they might perhaps cheat oftener: and if Jew shop-keepers should increase, the Christian must diminish in number; so that if in this way the Bill now before us should have any effect, it would only be a transferring of a share of the profit upon our home consumption, from our native Christians to our naturalized Jews.

But, Sir, both in our foreign and domestic trade the transferring of a part of the profits from the Christian to the Jew, is not the only bad consequence we have to fear from this Bill: sectaries of all kinds, especially the Jews, are more zealous and diligent in recommending one another, and in playing into the hands of one another, than those of the established Church. By this means they may in time render it impossible for any Christian to carry on any trade, either foreign or domestic, to advantage: Jews may become our only merchants and our only shop-keepers. They will probably leave the laborious part of all manufactures and mechanical trade to the poor Christians, but they will be the paramount masters, as the merchants and shop-keepers in every country must always be: and if our landed gentlemen should find it impossible to provide for their younger sons by making them merchants or shop-keepers, nor for their daughters by marrying them, with a small fortune, to a merchant or shop-keeper, we may judge what would soon be the fate of most of our land-holders: they must give such large fortunes to their younger children, or at least to most of them, as might be sufficient for their support, by which means a new incumbrance would be every generation be brought upon the estate, and that without any resource: at present a younger brother often gets by trade such a sum of money as saves the estate of his family; or the heir, by marrying the daughter of a rich merchant or shop-keeper, gets such a fortune as redeems his estate from all former encumbrances: but if Jews, who marry only among one another, were our only merchants and shop-keepers, both these resources would be cut off; which would every year bring so many of our land estates to market, that I doubt much if they would rise in their price, until the Jews had got possession of most of them.

Thus, Sir, the Bill, instead of being of advantage, may probably be fatal to our present land-holders; and whatever esteem some gentlemen here may have for the Jews, I doubt much if our English farmers would like to have Jews for their landlords, though they could hardly be treated worse than some of them are at present by their Christian landlords. From all which I must conclude, that there is no rank of men in the kingdom, to whom this Bill, if passed into a law, can be of any advantage, but that on the contrary, if it takes effect, it will be of immediate disadvantage to our merchants, and may at last be fatal to every rank of Christians in this kingdom. And as to the advantage it may be of to the state, by supplying our ministers with money in case of a war, or by

enabling them to reduce the interest payable upon our public funds, in case of the continuance of peace, I must observe, that if the Jews cannot get an equal interest and security anywhere else, they will let us have their money without being naturalized; and if they can get a higher interest and equal security anywhere else, they will not let us have their money, even though we should naturalize the whole Hebrew nation at once. So that to compensate all the dangers and disadvantages we shall expose ourselves to by passing this Bill, we can expect no one advantage but that of having a few rich Jews come here to spend their income from our funds; which they now spend abroad; and even this I think very precarious; for when a man grows old, he does not like to leave the country in which he has been bred and perhaps born, which is the reason that I have seldom seen Bills of Naturalization applied for by rich foreigners who have got their fortunes abroad, but by foreigners who have long lived, and have got estates, or are in the way of getting estates, in this country.

But, Sir, though I think this good effect of the Bill very precarious, I am convinced, it will have a very extensive bad effect. We may, if we please, call it only a Bill for empowering the parliament to naturalize, but it will be in effect be a general naturalization of the jews. An old and rich Jew, who has given over trade, may not, perhaps, expose himself to the fatigue and danger of changing his country and climate; but all the rich Jews, who are still engaged in trade, and resolved to continue it, will come here to be naturalized; and where the rich come the poor must follow. We shall have crowds of them coming over every day, and as their children afterwards born will of course be natural-born subjects, if the [*jus solis*] doctrine be established, that all such Jews may purchase and hold land estates, I am afraid, that a great part of the land in this kingdom may soon fall into their hands, so that from henceforth the prophecy, at least with respect to them in this country, will be defeated; for whilst our constitution remains in its present form, those that are possessed of our land estates must necessarily have a share in our government: though they may not be members of parliament, nor ministers of state, yet they must have a great influence upon those that are, consequently, they can neither be called vagabonds, nor can it be said, that they have found no ease, nor rest for the sole of their foot in this country, or that they have here a trembling heart, or any sorrow of mind. But, Sir, whatever has happened, whatever may happen to some particular men of that nation, I am fully convinced, that there is a curse attends the nation in general, and will attend them until they acknowledge Christ to be the Messiah: to such of them as will do so, I shall be ready to grant every indulgence; but by indulging those that will not, I am afraid we shall bring our nation into the same contempt in which they are held by all nations under the sun; and I wish, that by bringing them here, we may not bring along with them the curse that has pursued them through all countries, and for so many ages.

Translator's Appendix II: The Duke of Bedford's 1753 Repeal Debate Speech

Reproduced from *Cobbett's Parliamentary History*, Vol. XV [pp. 103-110].

Below is the speech delivered by the Duke of Bedford during the House of Lords debate on the repeal of the Jewish Naturalization Act, 15th November 1753. Note that this speech is unlike those of Appendix I in that it was delivered after the bill had been made law, but Coxe, Vol. II, pp. 291-2 assures us that the arguments used in this speech were the same that Bedford had used in earlier debates on the issue, so we can be sure that the Lords had been aware of these arguments before they gave their assent to the Jew Bill becoming law. N.B.: Elements within square brackets have been added to aid reader comprehension.

My lords; I rise up to agree with the noble duke who presented this Bill, and with the noble lord who spoke last, so far as to think, that the law passed last session for enabling us to naturalize the Jews, ought to be repealed; and in this I can agree with the greater freedom, as I then openly declared against the Bill being passed into a law; but then I think the repeal ought to be general, and without any such exception or proviso as the noble duke has been pleased to insert in this Bill; for with such a proviso, if it remains in the Bill, I shall oppose as much as I can its being passed into a law, because I should rather choose to have the law passed last session to stand without a repeal, than that it should be repealed with such an exception, and my reason is very evident: whatever opinion the noble duke may have of our common law, with respect to Jews born in this kingdom, I must think, and I have the best authorities for my opinion that no Jew born here can be deemed a natural born subject whilst he continues to be a Jew, or entitled as such to purchase and hold any real estate longer than our sovereign pleases to allow him to hold or possess such a purchase. This was, this is still, I think, the common law of this kingdom; but as this has been lately brought into doubt by the opinion of some of our modern lawyers, who seldom give themselves the trouble of studying our ancient records, and much less the constitution of our government, I shall be against inserting in an act of parliament any clause or proviso, or any words that might seem to confirm or establish their opinion, which would be the effect of the exception or proviso proposed by this Bill: for it is a known rule in law, that *Exceptio firmat regulam in casibus non exceptis* [the exception proves the rule in cases not excepted]; therefore to enact, or rather to leave it enacted, that no Jew though born in this kingdom, while he continues a Jew, shall purchase or hold any real estate relating to the church, is in effect to enact, that such Jews may purchase and hold all other sorts of real estates, which would, I think, be of the most dangerous consequence to our government both in church and state.

I say, my lords, both in church and state; for the reverend bench must not imagine that the former would always be preserved by our laying the Jews under a disability to purchase any thing relating to the church, if at the same time we empower them to purchase all the lay fees [non-church land estates] in the kingdom. Their power will increase with their property, and as their power increases their privileges will increase. Even at this time they have indulged with the privilege of having public synagogues, though expressly contrary to law; and after a great number of them have been naturalized by being born here, or by the American act, we could hardly refuse establishing this privilege by a new toleration act in their favour. The next boon they would probably obtain, would be a general naturalization of all their brethren; and then I may venture to prophesy, that the

Jews would be the highest bidders for every land estate brought to market in this island, by which means they might at last get possession of all the lay fees in the kingdom. As dominion always will follow property, could we in this case expect they would submit to continue under the disability now proposed to be laid upon them with regard to estates relating to the church? No, my lords, they would not only repeal this law, but every law for establishing Christianity, and establish Judaism in its stead. They might then call this island their own land, and whatever respect some of the superstitious among them might retain for their prophecies, every sensible man would think, they had made a happy exchange; for this island flows as much with milk and honey as the land of Canaan ever did, and it is more secure by being less liable to be invaded by powerful neighbours.

This, I know, my lords, may be deemed chimerical at first view; but will not appear quite so chimerical, if we consider that the first body of Saxons called over to this island, did not amount to above 2 or 3,000 men, and yet in less than 150 years that nation, though not near so well united among themselves as the Jews are, made themselves masters of the greatest and most fertile part of this island; nor let it be objected, that the Jews are not a war-like people as the Saxons were, for a change of circumstances, with a few proper regulations, may produce an entire change of manners; and though nothing of this kind should happen, if they have the sole or the greatest command of money, they may prevail with one half of the natives to assist them in subduing the other, for we know the power of money in politics as well as in war. Thus it must appear not to be altogether impossible to imagine, that the Jews may by this scheme of naturalization, which we now seem to be so fond of, make themselves at last the chief masters of this island, and if they should, no one can suppose they would submit to be governed by the royal family now upon our throne.

My lords, I shall readily grant, that a people may be in such circumstances as to render a naturalization of some sort of foreigners not only proper but necessary. After a general devastation by war, famine, or pestilence, a naturalization of foreigners may be necessary, or in the infancy of trade in any country a naturalization of foreign merchants, manufacturers and artificers may be necessary; but in all cases of naturalization these two rules ought in prudence to be observed: first, not to naturalize at once, or in a short time, such a number of foreigners as may, by uniting together, become any thing near to an equal match for the natives: and secondly, never to naturalize such foreigners whose latest progeny must always continue a people separate and distinct from the people that naturalized them. As to the first of these two rules, I am sure, it stands in need of no illustration; but as to the second, I shall suppose, that for strengthening our sugar colonies, and for peopling them with subjects instead of slaves, a scheme were proposed for naturalizing all the blacks born in any of them without any other condition whatsoever: I will say, that our adopting such a scheme would be ridiculous, because their progeny would always continue to be a distinct people; but if the conditions were added that no such blacks should be naturalized unless they declared themselves Christians, and that no such black man should be naturalized unless he married a white woman, nor any black woman unless she married a white man, the ridicule of the scheme would be very much softened, because their progeny would in time unite and coalesce with the rest of the people: it might a little alter the complexion of the people of these islands; but they would all become the same people, and would look upon themselves in no other light than as subjects of Great Britain. This must shew the imprudence, and even the ridiculousness, of our adopting the doctrine that all Jews born here are to be deemed natural-born subjects [*jus soli*]; for their latest posterity, whilst they continue Jews, will continue to be, and will consider themselves as a people quite distinct and separate from the ancient people of this island; and an increase of their number will not, I am sure, be an inducement for any of them to embrace the Christian religion: on the

contrary, it will have an opposite effect; the fashion in this country at present seems to be, to profess our being free-thinkers; and I do not know but that in the next age the fashion may be, to profess our being Jews; for nothing is more liable to change, nothing can be less governed by reason, than what we call fashion, and it generally starts from one extreme to the other; consequently, might start from Libertinism to Judaism, which I look upon as the two opposite extremes, because of all enthusiasts the Jews have shewn themselves the most obstinate.

I hope, my lords, I have now given a good reason for my being against inserting any clause, or any words in an act of parliament, that may seem to countenance the modern opinion of a Jew's becoming a natural-born subject, to all intents and purposes, by being born in this kingdom, and even though he should obstinately persist in the profession of the Jewish religion. I am so far from thinking, that this opinion ought to be established, that I think the American act, so far as relates to the naturalization of Jews, ought to be repealed. We know how artfully that part of the act was introduced: we know that it was passed by surprise, or rather, I may say, by stealth; for nothing relating to the Jews ever appeared in the votes, nor does now appear in the title of the act. But even that act alone, if it stands, may in time bring upon us an inundation of Jews, all claiming, and declared by act of parliament, to be natural-born subjects of Great Britain, which, in my opinion, might be of the most dangerous consequence. I shall grant, that such Jews as have already gone thither, or have been at some expense in preparing to go thither, in pursuance of that act, have in some measure the public faith engaged for their naturalization; but it is to them only that the public faith can be supposed to be any way engaged; and therefore I think that act may and ought to be restrained to such Jews as are now there, and such as shall go thither in a year or two after the restraining act shall pass. Such a restraint would no way invalidate the late act with regard to foreign Protestants: but on the contrary would strengthen it, and would be a new encouragement for others to go and settle in our plantations; for whatever some of our modern English Protestants may think, I am convinced, that there is not a foreign Protestant in Europe or America who does not take it amiss to find Jews put upon the same footing with them by our legislature. And it cannot be said, that we never repealed or altered any law, under which private men might have acquired a right, or were intended at least to acquire a right; for in the very first year of his late majesty's reign we passed an act for raising 910,000*l.* by the sale of redeemable annuities of 6*l.* per cent. per annum, and yet in the same session we departed from that scheme, and by another act proposed to raise that sum by the sale of redeemable annuities at 5*l*. per cent. per annum, which accordingly was carried into execution, without any regard to the contractors under the first; many of whom, we may suppose, had called in the money they had upon other securities, in order to lend it upon the first act, in which they were certainly disappointed by the passing of this second act. But what I now propose with regard to the Jews does not go so far, because the repeal or restraint I propose, is not to extend to such Jews as have already gone to America, or put themselves to any expense in preparations for going to settle there.

The people will therefore, in my opinion, my lords, be in the right, if they insist likewise upon the repeal of the American act so far as relates to such Jews as have not gone, or are not now preparing to go to America; and we have no occasion to be afraid that this will prevent them from going there for the future; for where there is money to be got to trade, we may assure ourselves there will be some Jews, and where there is the most money to be got there will be the greatest resort of that people, if they can live with any tolerable security. But if our people either at home or in America should once begin to suspect, that the Jews are forming schemes for becoming their masters, their security will then be precarious in America as well as here, let the government take

what measures it will for their protection; for I should be sorry to think that none but jacobites and fools had joined in the present clamour against the act which is now to be repealed: I say jacobites and fools; for if there was no real ground for being displeased with the act: if it was made use of only by the jacobites as a hobgoblin for frightening the people, and raising discontents against our present government, then every man that joined in the clamour was either a jacobite or a fool, in which case we must suppose, either that these is a much greater number of jacobites in the kingdom than I hope there is, or that the people of this country are more generally fools than I ever took them to be. But the truth is, that people even of the best sense and most undoubted affection to our present happy establishment, were afraid of the inundation of Jews that would be brought upon us by that act, and the doctrine thereby established; and this, joined to their other causes of discontent, made the clamour so violent and so universal; for whatever the noble lord who spoke last may think, I am sorry to say, that this Jews act is not the only weapon the jacobites have against the present government: the present load of debt which the nation labours under, and which every year drains it of such a monstrous sum of money, for paying the interest due to the public creditors who live beyond sea, is a weapon that will, I fear, grow every year more keen: the multitude of taxes which the people groan under, and which so evidently contribute to the decay of our trade and manufactures, is another weapon that will likewise, I fear, grow every day more keen; the terrors of a numerous standing army, and the many oppressions and insults the people are thereby exposed to, is a third: and the encroachments daily made by uncontrolled bribery and corruption, upon the freedom of elections, is a fourth, that receives a new whetting upon the choice of every new parliament. I could mention several others, but shall only add, that if this Bill passes in its present form, it will be a fifth; because it will be a new confirmation of that modern doctrine, that every Jew born in the British dominions is, to all intents and purposes, a natural-born subject, and entitled to all the rights and privileges of an Englishman, which doctrine is, in my opinion, of much more dangerous consequence that the act which is by this Bill to be repealed, and I am fully convinced, that every sensible man in the kingdom will join with me in opinion.

For this reason, I hope your lordships will take time to consider of this Bill, before you pass it into a law. As it is now so early in the session, there is surely no occasion for any hurry. Before it be passed, I think the opinion of the Judges ought to be asked upon the question, Whether a Jew, continuing to profess the Jewish religion, becomes, to all intents and purposes, a natural-born subject of Great Britain by being born in any part of the British dominions? For if this question should be answered in the affirmative, I shall be for leaving out the exception or proviso now contained in the Bill, and adding a clause for disabling any Jew, while he continues to profess the Jewish religion, to purchase or hold any estate in lands, tenements, or hereditaments, above a leasehold for a certain number of years; or to vote at an election of any magistrate, officer, or member of parliament; and I may propose this with the greater confidence, as we have a precedent for the first part of it among our ancient statutes, if there be any truth in what our historians have told us of it; for as to the second part of what I propose, there was not at that time, nor ever, I believe, till very lately, so much as a thought, that a Jew could have a right to vote at any election.

Volume 4 Bibliography

1. Abbey, C. J.: *The English Church and its Bishops*, 2 vols. (1887).
2. *An Address to the Friends of Great Britain* (1753).
3. Alger, J.: *Napoleon's British Visitors and Captives* (1904).
4. *An Appeal to the Throne Against the Naturalization of the Jewish Nation* (1753).
5. *An Appeal with Due Submission* (1753).
6. *Appendix to Review and Letters* (1753).
7. 'Archaicus': *Admonitions from Scripture and History* (1753).
8. ——: *The Rejection, and Restoration of the Jews* (1753).
9. Barnard, J.: *A Defence of Several Proposals* (1746).
10. Bedford, Duke of: *Correspondence of John, Fourth Duke of Bedford*, 3 vols. (1842-1846).
11. Begemann, W.: *Vorgeschichte una Anfänge der Freimaurerei in England* (1909).
12. Blunt, J. E.: *A History of the Establishment and Residence of the Jews in England* (1830).
13. Bowyer, W.: *Miscellaneous Tracts* (1785).
14. 'Bystander': *A True State of the Case* (1753).
15. *Candid and Impartial Examination of the Act* (1753).
16. *Case and Appeal of James Ashley* (1753).
17. 'Christian': A *Full Answer to a Fallacious Apology* (1753).
18. *A Collection of the Best Pieces in Prose and Verse* (1753).
19. *The Court and Country Interest United* (1753).
20. Coxe, W.: *Memoirs of the Administration of Henry Pelham*, 2 vols. (1829).
21. Cunningham, W.: *Alien Immigrants to England* (1897).
22. *An Earnest Persuasive and Exhortation to the Jews* (1753).
23. *Election Magazine or Oxfordshire Register* (1753).
24. *The Christian's New Warning Piece* (1753).
25. Francis, J.: *Chronicles and Charters of the Stock Exchange* (1855).
26. 'Freeholder': *Earnest and Serious Address to the Freeholders* (1753).
27. 'Freeholder' [Joseph Grove]: *A Reply to the Famous Jew Question* (1753).
28. *The Full and Final Restoration of the Jews and Israelites* (1753).
29. *The Gentleman's Magazine and Historical Chronicle* (1753).
30. 'H. J.': *Letters Admonitory and Argumentative* (1753).
31. Hargrave, F.: *A Reply to the Famous Jew Question* (1753).
32. Hanway, J.: *A Review of the Proposed Naturalization of the Jews* (1753).
33. Heise, C.: *Die Ententefreimaureri und der Weltkrieg* (1919).
34. Henderson, A.: *The Case of the Jews Considered* (1753).
35. Hertz, G. B.: *British Imperialism in the Eighteenth Century* (1908). [N.B.: May be under 'Hurst' in some bibliographies.]
36. Hollis, T.: *Memoirs*, 2 vols. (1780).
37. Hyamson, A.: *History of the Jews in England* (1928).
38. ——: 'The Jew Bill of 1753' in *Transactions of the Jewish Historical Society of England*, Vol. VI, p. 138 ff. (1912).
39. ——: *Solomon da Costa and the British Museum* (1937).
40. 'Impartial Observer': *Being a Modest Reply* (1753).

41. ‘J. E.’: *Some Considerations on the Naturalization of the Jews* (1753).
42. Jacobs, J.: ‘The Typical Character of Anglo-Jewish History’ in *The Jewish Quarterly Review*, Vol. X, No. 2, pp. 217-237 (1898).
43. *The Jews’ Advocate* (1753).
44. *The Jews’ Triumph. A Ballad.* (1753).
45. *The Jews Naturalized; or, the English Alienated. A Ballad.* (1753).
46. *Kingdom of Israel Restored by Christ* (1753).
47. Landa, M. J.: ‘Kitty Villareal, the Da Costas and Samson Gideon’ in *Transactions of the Jewish Historical Society of England*, Vol. XIII. p. 271 ff. (1934).
48. Lecky, W. E. H.: *A History of England in the Eighteenth Century*, Volume I (1883).
49. Leslie, C.: *Case of the Jews Stated* (1753).
50. *Letter to the Public on the Act for Naturalizing the Jews* (1753).
51. *Letter to the Worshipful Sir John Barnard* (1753).
52. Ludendorff, E.: *Vernichtung der Freimaurerei* (1927).
53. Macpherson, D.: *Annals of Commerce*, Volume III (1805).
54. Margoliouth, M.: *The History of the Jews in Great Britain*, 3 vols. (1851).
55. Mesquita de, D. B.: ‘The Historical Associations’ in *Transactions of the Jewish Historical Society of England*, Vol. X, p. 225 ff. (1924).
56. Nichols, John: *Literary Anecdotes of the Eighteenth Century*, 9 vols. (1812-1815).
57. ——: *Illustrations of the Literary History of the Eighteenth Century*, 8 vols. (1817-1858).
58. ‘Oliver Oak’: *An Appeal with Due Submission Addressed to Caesar and the British Senators* (1753).
59. Orridge, B.: *Some Account of the Citizens of London* (1867).
60. *The Parliamentary History of England* [i.e. *Cobbett’s Parliamentary History of England*], Vols. XIII-XV (1812-1813).
61. Peckard, P.: *The Popular Clamour Against the Jews* (1753).
62. Philo-Patriae: *Considerations on the Bill…* (1753).
63. ——: *Further Considerations on the Act…* (1753).
64. Picciotto, J.: *Sketches of Anglo-Jewish History* (1875).
65. Pickering, D.: *The Statutes at Large*, Vol. XXI (1766).
66. Postlethwayt, M.: *Universal Dictionary of Trade and Commence*, 2 vols. (1751).
67. Realey, C. B.: *The Early Opposition to Sir Robert Walpole* (1931).
68. *Reflections on the Past and Present State of the Jews* (1753).
69. *Remarks on a Speech made in Common Council* (1753).
70. *Remarks on the Reverend Mr. Tucker’s Letter* (1753).
71. *Reply to the Famous Jew Question* (1754).
72. Romaine, W.: *An Answer to a Pamphlet* (1753).
73. ——: *A Modest Apology for the Citizens and Merchants of London* (1753).
74. de Saussure, C.: *A Foreign View of England in the Reigns of George I and George II* (1902).
75. *Seasonable Remarks on the Act* (1753).
76. Solomons, I.: ‘Satirical and Political Prints on the Jews’ Naturalisation Bill, 1753’ in *Transactions of the Jewish Historical Society of England*, Vol. VI, p. 205 ff. (1910).
77. *Some Reflections upon the Question* (1754).
78. Spence, J.: *Anecdotes, Observations* (1820).
79. Stanhope, P. D.: *Miscellaneous Works*, 4 vols. (1779).
80. Stephens, F. G.: *Catalogue of Prints and Drawings in the British Museum* (1877).

81. Telltruth, T.: *A Proposal Humbly Offered* (1753).
82. *The Other Side of the Question* (1753).
83. ‘True Believer’: *Apology for the Naturalization of the Jews* (1753).
84. Tucker, J.: *A Letter to a Friend Concerning Naturalizations* (1753).
85. ——: *A Second Letter to a Friend Concerning Naturalizations* (1753).
86. Walpole, H.: *Memoirs of the Reign of George II*, 3 vols. (1847).
87. Webb, P. C.: *The Bill Permitting the Jews…* (1754).
88. ——: The Question, Whether a Jew… (1753).
89. Weber, M.: *Protestantische Ethik und der “Geist” des Kapitalismus* [The Protestant Ethic and the Spirit of Capitalism] (1888).
90. Wichtl, F.: *Weltfreimaurerei, Weltrevolution* (1920).
91. Winstanley, the Rev.: *A Sermon, Preached* (1753).
92. Wolf, L.: *Bibliotheca Anglo-Judaica*, Volume III (1888).
93. Wolfstieg, A.: *Ursprung und Entwicklung der Freimaurerei*, 3 vols. (1920).

Fall of the South Sea Company

1. *An Account of What was Done* (1742).
2. *A Critical History of the Administration of Sir R. W.* (1721).
3. *An Inquiry* (1736).
4. C., G. E. [George Edward Cokayne]: *The Complete Peerage of England* (1895).
5. Haydn, J.: *The Book of Dignity* (1814).
6. *The History of the Rise and Fall of South Sea Stock* (1720).
7. Oliver, F. S.: *The Endless Adventure* (1930).
8. *Report of the Trustees for Raising Money* (1726).
9. *Report from the Committee of Secrecy* (1742).
10. *The Several Reports of the Committee of Secrecy* (1721).
11. *Supplement to the Reports of the Committee of Secrecy* (1721).
12. Ward, J.: *A Detection of the Whole Management* (1721).
13. *To the Honourable the Knights…* (1721).

Newspapers

1. *London Evening Post*
2. *Daily Advertiser*
3. *Westminster Journal*
4. *Public Advertiser*
5. *The Adventurer*

Translator's Bibliography

Endelman. Todd M.: *The Jews of Georgian England, 1714-1830: Tradition and Change in a Liberal Society.* Philadelphia: The Jewish Publication Society of America (1979).

Felsenstein, Frank: *Anti-Semitic Stereotypes: A Paradigm of Otherness in English Popular Culture, 1660-1830.* Baltimore: John Hopkins University Press (1995).

Giuseppi, J. A.: 'Sephardi Jews and the early years of The Bank of England' in *Transactions of the Jewish Historical Society of England*, Vol. 19, pp. 53-63 (1955-59).

Howell, James; Jacobs, Joseph (ed.): *Epistolae Ho-Elianae: The Familiar Letters of James Howell.* London: David Nutt (1892).

Namier, L.; Brooke, J. (eds.): *The History of Parliament: The House of Commons 1754-1790.* London: Secker & Warburg (1964).
This reference book is online, and the entry for Sampson Gideon [latterly Eardley] can be found at: https://www.historyofparliamentonline.org/volume/1754-1790/member/gideon-%28afterwards-eardley-%29-sir-sampson-1745-1824

Shahak, Israel: *Jewish History, Jewish Religion: The Weight of Three Thousand Years.* London: Pluto Press (1994).